THE PATHWAY TO PRAYER AND PIETIE:

Contayning,

1. *An Expoſition of the Lords Prayer, with an Apologie for publike, and priuate ſet Prayer.*
2. *A Preparation to the Lords Supper, with M.* Zanchius *Confeſsion, concerning ſet Prayer.*
3. *A Direction to a Chriſtian life; both in our generall and particular callings.*
4. *An Inſtruction to die well; and* I. S. *his Elegie vpon the death of that worthie Matrone, Miſtris* M. H.

With diuers Conſolations, Prayers, *and Thankeſ-giuings, fit for this* TREATISE.

Mar. 373.

By ROBERT HILL, *Doctor in Diuinitie.*

The ſeuenth Edition.

Pray to Receiue, } { *Liue to Die once.*
Receiue to Liue, } { *Die to Liue euer.*

This is the ſumme of this Booke.

LONDON,
Printed by R. F. *for* William Barret. 1617.

BIBLIOTHECA·BODLEIANA·

TO THE RIGHT HONORABLE, THOMAS, LORD ELLESMERE, LORD Chancellor of ENGLAND, and *one of his Maieſties moſt Honorable Priuie Counſell, Grace and Peace.*

RIght Honourable; as it is the *ſafetie* of a *Ship*, to haue good *Pilots*; the *ſtrength* of a *Palace*, to haue ſure *Pillars*; the *ſecuritie* of the *bodie*, to haue *cleere eyes*; and the *ſafegard* of *ſleepe*, to haue vigilant *Shepherds*: So is it the *ſafetie* of a *Countrey*, and *ſafegard* of a *Kingdome*, to haue many wiſe and watchfull *Counſellers*. Is this *Ship* toſſed?

Theſe *Pilots* will guide it. Is this *Palace* ſhaken? Theſe *Pillars* will *vphold* it. Is this *Body* in perill? Theſe *eyes* will *ouerſee* it. Are theſe *Sheepe* in danger? Theſe *Shepherds* will *defend* them. And as, where there is no *viſion*, the *Church* is naked: So, where no *Counſell* is, there the *State* is naked.

Of all the miſeries which befell the *Iſraelites*, this is recorded to bee one of the greateſt, That eyther they had *no King* to rule them, or that their Kings were but *Children*, who ruled them: yet as that *Shippe* is ſafer that hath but a bad *Pilot*, then no *Pilot*; that *Palace* ſtronger that hath but woodden *Pillars*, then no *Pillars*; that *Bodie* ſecurer, that hath but a ſquint *Eye*, then no *Eye*; and thoſe *ſheepe* better, that haue any *ſhepherd*, then no *ſhepherd*: So is that *Nation* in farre better caſe, which hath but bad *gouernours*, then none at all. Is it a bleſſing to bee *commanded* by the bad? what a bleſſing then is it to be *gouerned* by the good? Haue wee good *Miniſters*? they are the *Horſe-men* and *Chariots* of * *Iſrael*. Haue

*2. Kings 13. 14.

we

we good Magiſtrates? They are the *light* of our *eyes*, the *breath* of our *noſtrils*, the *annointed* of the *Lord*; and vnder their *ſhaddow* we are preſerued* aliue. *Lam.4.20

Amongſt many, Right Honourable, and truely honoured *Senatours*, both *Church*, and *Common-wealth*, bleſſe God for your Honour. You are bleſſed of the *Church*, as an vncorrupt *Patron*; you are bleſſed of the *Common-wealth*, as an impartiall *Iudge*. In the *one*, you deſire to plant *pietie*; in the *other*, you are readie to ſupplant *iniquitie*. In the *one* you are *carefull*, that one haue not all; in the *other*, you are *watchfull*, that each may haue his owne. In the one, you prouide for the preaching of *veritie*; in the other, you pronounce the ſentence of *equitie*. Are you in the one to adminiſter Iuſtice? I may ſay with *Baſil*; *Your Arrow euer aymeth at the White*: with *Epictetus*; *Your hand euer holdeth an equall ballance*: and with *Eraſmus*; *Your Sunne ſhineth alike on the poore and rich*. Are you to conferre *Eccleſiaſticall* preferments? You will not giue that *Iaakob*

bleare-eyed *Leah*, who hath ſerued many a yeare for faire *Rachel*. You will not make him a *Shepheard* of mens ſoules, who is rather to be a ſhepheard of mens ſheepe. What good you haue done to this *Church* of ours, let *Church-men* iudge: you loue our *Nation*: you haue prouided for manie decayed Synagogues, and put many poore Preachers into the Poole of *Bethesdah*, who haue beene cured of their long diſeaſe of pouertie, without the deſcending of any one *Angell*.

Expetience I haue had of your fauour to poore Miniſters, in all the *certaine* maintenance that euer I had in our *Church*. For though I was *afraid*, euen to looke vpon you, yet you were not *forgetfull* to prouide for mee; and without any, either ſuing or ſeeking of mine, it pleaſed you to annexe vnto my *Lecture* at S. *Martins*, that ſmall Benefice which I had in *London*: and when I was many miles from hence, to conferre vpon mee that *Rectorie*, whereon I now labour.

S. Margarets in Friday ſtreete.

In a thankefull remembrance of your

loue

loue to our calling, and an hopefull acceptation of this enterprised ſeruice, I am bold to preſent againe this Booke to your Honour. It was penned at the firſt for the benefite of mine Auditors: and publiſhed by authoritie, for the good of the *Church*. The Pariſh of Saint *Martin* mooued me to penne it: and that Reuerend Biſhop of *London* allowed mee to print it. *Doctor Vaughan.*

In regard of both theſe, I doubt not, but your Honour will afford it your Patronage. You are to the one a moſt honourable *Benefactour*, prouiding for the *Liuing*, by your charitable *Almes*; and for the *Dead*, by procuring a new, and moſt needfull *Church-yard*. You were to the other a moſt honourable friend: you loued him in his life, and did vnfainedly mourne for him at his death.

Of whom, I may ſay (conſidering the encouragements I had from him in my Miniſterie) as *Eliſha* ſayd, when his maſter *Eliah* was taken from his head, *My Father, my Father, the Horſe-men of Iſrael, and the Chariots thereof.* 2. Kings 2. 12.

S. Iohns in Cãbridge.

Hee was an honour to our *Colledge*, in which hee once liued a painefull Student: and an ornament to our Church, in which hee was (as we haue many reuerend Fathers now he is gone) a preaching Bishop. For his admirable learning in our Vniuersitie of *Cambridge*, he was long since created a Doctor in Diuinitie: and for his abilitie to rule, hee was after consecrated Bishop of *Bangor*, and immediately translated to the Dioceſſe of *Cheſter*, and after a while, from thence to *London*. In theſe aduancements of his, how much hee was beholding to your Honour, I had rather be ſilent, then ſay little: but ſurely, hee was worthy you ſhould doe for him.

For the gifts of his *Miniſterie*, he was a *Powerfull* and *Skilfull* Preacher: for the vſe of his *Authoritie*, hee was a moſt *watchfull* and *Temperate* Gouernour. Was hee to *Speake?* His wordes were *Sententious*: Was he to aduiſe? His counſell was *Religious*: was hee to *admoniſh?* his exhortations were *gracious*: and

and was hee to *cenſure*? his ſentence was *iudicious*. Did hee *obſerue* any Miniſter painefull in his calling? hee euer did *encourage* him to goe on: did he ſee any, eyther *negligent*, or *turbulent*? the one, hee would *aduiſe* to greater labour; the other *bring on*, to greater peace.

For his *iudgement* in *Diuinitie*, what it was, the *Church* can iudge: hee was a *profound* Preacher of the *Truth*, a *zealous* enemie to all *Superſtition*, and a great *exhorter* to all *pietie* and *godlineſſe*: Hee halted not betwixt two opinions: he ſpake not with thoſe Iewes, *Nehem.* 13. 24. partly the language of *Aſhdod*, and partly the language of *Canaan*, but euery way ſhewed himſelfe a Proteſtant indeede.

His *learning* was good, his life better; and his *death*, for himſelfe, *beſt* of all. His *learning* was without compariſon, his *life* without exception, his *death* without ſuſpition. By his *Learning* hee inſtructed, by his *Life* hee ſhined, and by his *Death* hee yet ſmelleth

as

as a ſweet perfume. What his *learning* was, this *Land* knoweth; what his *life* was, *London* knoweth; and what his *death* was, thoſe *learned* Men know, who were about him in the time of his ſickneſſe.

Hee was *Biſhop* of this *Dioceſſe*, not much aboue two yeares: in which time this Citie much reioyced in him; and ſurely no maruaile. For he was a *Clemens* to this *Rome*: a *Polycarpus* to this *Smyrna*: a *Iuſtine* to this *Naples*: a *Dionyſius* to this *Alexandria*: a *Cyprian* to this *Carthage*: an *Euſebius* to this *Cæſarea*: a *Gregorie* to this *Nyſſa*: an *Ambroſe* to this *Millaine*: a *Chryſoſtome* to this *Conſtantinople*: an *Auguſtine* to this *Hippo*: and a *Ridley* to this *Dioceſſe*.

And, as *Ambroſe* was wont to ſay of his people, ſo queſtionleſſe hee ſaid often of his; *Non minùs vos diligo quos genui ex Euangelio, quàm ſi ſuſcepiſſem ex coniugio: gratia quippe vehementior eſt ad diligendum quàm natura: I loue you no leſſe, whom I haue begotten by the Goſpell, then my owne children: For grace procures greater*

loue

loue then nature. Nay, it ſeemeth hee loued them more: for he impouerished the one, to enrich the other. But bleſſed bee that moſt reuerend *Dauid*, that will haue care of *Ionathans* children, now hee is dead.

Dead hee is indeede, in regard of his preſence; but aliue for euer, in regard of his remembrance: for, *the righteous ſhall be had in an euerlaſting remembrãce, when the name of the wicked ſhall rot*. Hee died not rich in goods; it was an argument of his goodneſſe: hee died rich in grace; it was an argument of his godlineſſe. With *Bernard* he liued *in terra auri, ſine auro:* In a kingdome of gold, without gold: and ſeemed to thinke, as *Lactantius* did write, that *Qui apud Deum diues eſt, pauper eſſe non poteſt*: Hee that is rich in God, cannot be accounted a poore man.

Did Abner (ſaith *Dauid*) *die as a foole dieth?* And did this *Biſhop* of *London* die, as that *Biſhop* of *Rome*, who ſaid, *Vixi dubius, anxius morior, neſcio quò vado*. I haue liued doubtfull, I die doubting, I know not whither I ſhall goe? No, he did not.

But

But with *Ambroſe* hee ſaid, *I haue not ſo led my life, that I was aſhamed to liue: neither feare I death, becauſe I know I haue a good Lord.* Hee ſayd not with *Nero, Me mortuo ruat mundus: I care not what befalls after I am dead*; but, *Modò me moriente, viuat & floreat Eccleſia, fiat voluntas Domini: So that after my death the Church may flouriſh, the will of God be done.*

Theſe were almoſt his laſt words.

Thus, *a good life hath the yeares numbred, but a good name endureth for euer.*

Not to bee troubleſome to your Honour: by his departure, his *Wife* hath loſt a louing *husband*, his *children* an indulgent *Father*, the *Church* a worthie *Prelate*, and I (a poore Preacher) one of the moſt *Honourable* Friends that euer I had, hauing deſerued ſo little of him.

Iſa. 57. 11. Doe the righteous periſh? We muſt regard it. Are mercifulll men taken away? We muſt conſider it in our hearts. After *Ambroſe* was dead, *Italie* was troubled: after *Auguſtine* was dead, *Afrike* was ſpoyled: After *Luther* was dead, *Germanie* was diſtracted: After

Bucer

Bucer was dead, *here* Religion was altered. And after the death of ſo many worthie men, as we haue loſt within theſe few yeeres, the Lord grant that wee be not plagued.

I am no *Homer*, to commend this *Achilles*: no *Chryſoſtome*, to commend this *Babylas*: no *Auguſtine*, to commend this *Cyprian*: no *Melancthon*, to commend this *Luther*: no *Parker*, to commend this *Bucer*: onely in honour to him who honoured God in his life, I preſume thus to write of him being dead. Your Honour well knoweth that I haue written the truth: and the Lord knoweth, I deſire to write nothing but the truth.

Thus, crauing pardon for my boldneſſe, and once againe moſt humblie entreating your Honourable entertainment of theſe few ſheetes of Paper, as they are now the ſixth time enlarged, I humblie take my leaue; beſeeching GOD to continue you long a truſtie Counſellor to our gracious KING, an vpright Iudge to our CHRISTIAN people,

ple, and a good Patron to the deſpiſed Clergie. From Saint *Bartholomewes* by the *Exchange*, where I am now placed, by your vnexpected and vndeſerued fauour.

December 24.
1615.

At your Honours

ſeruice,

ROBERT HILL.

A PREFACE OF PRAYER: TO MINE Honourable, Worſhipfull, and Chriſtian Auditors, at S. MARTINS *in the* FIELDS; *Grace and Peace.*

CHriſtian Auditors: There are three things, in regard of God, which euerie good perſon muſt be acquainted withall; the firſt is, how he muſt talke with God; the ſecond, how hee muſt liue before God; the third, how hee muſt come to God, when the ſeale of his ſaluation is offered in the Sacrament. Of all theſe three, I am bold at this time to preſent vnto you this little Manuell.

Lycurgus, *a Law-giuer amongſt the* Lacedæmonians, *made this one Law of ſacrificing to the gods, that they ſhould not be preſented with many things, and thoſe of*

of either ſmall or no great value. If things are to be eſteemed rather by weight then worth, I haue obſerued this law in this preſent gift. I offer vnto you but three things; the firſt number of which, all *can be ſpoken. And I preſent vnto you but ſmall things; for what can be contained in ſo few ſheetes of Paper? yet, if it pleaſe you to giue theſe few ſheetes the reading, you ſhall know better, how to pray; learne better, how to liue; and vnderſtand better, how to come to Gods table; ſo long as you ſhall either pray, liue, or receiue. And becauſe I haue, concerning the firſt, Preached to you of late many Sermons, I am willing, at this time, in way of Preface, to commend vnto you the dignitie of Praier.*

The dignitie of praier.

By it wee conferre and talke with God, and by it wee procure much good vnto man: By it wee doe pierce the very clouds, and by it wee haue whatſoeuer is meete. Doe wee want any thing that is good for vs or others? Praier is the Meſſenger whom we muſt ſend towards God. Haue we receiued any ſpeciall fauour from him? Praier is our Ambaſſadour to giue him thankes.

Are

*Are wee in the morning to beginne our worke? This is the Key to open the day. Are we at euening to shut our selues in? This is the * locke to seale vp the night. If we would binde the Almightie [a] to doe vs none hurt, here is the band by which hee is tied [b]. And if we would vntie him to doe vs good, here is the Porter of the gates of heauen. It is our Oedypus to dissolue our doubts, it is our commentarie to vnderstand Gods word [c]. It is a [d] sacrifice to God, a scourge to the Diuell, and an helpe to our selues in all our troubles. Wherefore, as the Apostle by examples commended faith to the Hebrewes, so may I by examples commend Prayer to you.*

Clauis diei.

* Sera noctis.

a Vinculum inuincibilis Bern.

b Vis Deo grata, Chrysost.

c Clauis Scripturæ, Origen.

d Deo sacrificium Diabolo flagellum, homini subsidium. August.

By it Abrahams *seruant obtained a wife for* Isaac, *and by it* Moses *obtained a pardon for* Israel. *By this, the same* Moses *ouercame the* Amalekites, *and by this* Abraham *interceded for the Sodomites. By praier* Iacob *was deliuered from* Esau; Iosuah *from the men of* Aie; Dauid *from* Goliah; *The Prophet from* Ieroboam; Elizeus *from the Samaritans*; Hezechiah *from death*; Iehosaphat *from the Aramites*; Manasses *from captiuitie*; Ieremiah

The prayse of Prayer.

from his aduerſaries, and Daniel *from the Lions: the diſeaſed from the leproſie, the Apoſtles from priſon, and the Church from perſecution. By praier* Hannah *obtained a ſonne,* Dauid *deliuerance,* Salomon *wiſedome,* Elias *the reſtoring of a dead child,* Elizeus *the opening of his ſeruants eies,* Nehemiah *the Kings fauour, the Centurion his ſeruants health, Chriſt comfort in his agony, the Apoſtles a ſucceſſor to* Iudas, Stephen *pardon for* Paul, *and* Monica *the conuerſion of her ſonne* S. Auguſtine.

In Pſal. 63 *Thus true it is which that* Auſtin *ſaith,* Great is the profite of pure prayer, and as a faithfull Meſſenger, deliuereth her arrand, and pierceth thither, whither fleſh cannot come. *And this it was which made* Bernard *to ſay;* Brethren, let none of vs lightly eſteeme his prayer: I tell you, that hee to whom wee pray, doth not lightly eſteeme it: after it is out of our mouth, hee writes it in his Booke: and one of theſe two wee may doubtleſſe expect, either that he will grant our Petition, or that which he knoweth to be better for vs.

Call

Call vpon mee, and I will heare, *saith God:* aske, and you shall haue, *saith Christ.* Before they cry, I will heare them, *saith* Isaiah. The Lord is nigh to all that call vpon him, *saith* Dauid, *but to such as call vpon him in truth.* And if we may beleeue the Apostle Iames, *The prayer of a righteous man auaileth much.*

Why wee ought to pray.

Pray therefore, and we had need to pray. Sathan *will deuoure thee: pray for deliuerance. The* World *will allure thee: pray for assistance. The* Flesh *will betray thee: pray for defence. The* Wicked *will seduce thee: pray for continuance. What, beloued? If God had commanded vs a great thing, ought wee not to doe it? How much more when hee saith, pray, and preuaile; aske, and haue; seeke, and finde; knocke, and it shall be opened vnto you? aske* Temporall *things, and haue them; seeke for* Spirituall *things, and finde them; knocke for* Eternall *things, and the gates of heauen shall stand as open to you, as the gates of the prison did to the Apostle* Peter.

By this, with Eliah, *you may open and shut the very gates of Heauen, and by this*

with the Apoſtle you may ſhake the foundations of the earth. O precious Prayer, what could not only we, but euen the whole world, doe without thee? Thou increaſeſt *the earth,* calmeſt *the Sea,* aſſwageſt *the fire,* purgeſt *the aire,* protecteſt *our Gouernours,* confoundeſt *our enemies,* preſerueſt *our health,* inſtructeſt *our mindes,* bleſſeſt *our actions,* increaſeſt *our wealth,* exalteſt *our honour,* ſpeakeſt but the word, *and wee are preſerued.*

Prayer in all places.

Pray wee therefore in all places, *at all* times, *for all* perſons, *and for all* things. *Pray we in all* places, *but in euerie place lifting vp pure hands vnto God. Thus* Iſaac *praied in the field,* Iacob *in his bed,* Iſrael *in Egypt,* Moſes *on the Mount,* Ioſuah *at* Iericho, Elias *in the chamber,* Hezechiah *on his couch,* Ieremie *in the Dungeon,* Ionah *in the whales belly,* Daniel *in the Lions den,* Chriſt *in the Garden, the* Diſciples *in a ſhip,* Peter *in a Tanners houſe, Paul at the Sea ſide, and the* Iewes *at* Ieruſalem. *Call vpon him in thy priuate chamber, and crie vnto him with thy Familie in thy Parlour. Thou needeſt not to fall downe at ſome pillar with*

with hypocrites, but praiſe him eſpecially in the congregation of Saints: for there many voices are Gods beſt melodie.

Pray alſo at all times: *at Euening, and Morning, and at Noone-day will I pray vnto thee, yea at Mid-night will I riſe to call vpon thee, nay, ſeuen times a day will I praiſe thee, ſaith* Dauid. Daniel *did ſo three times a day,* Paul *did it day and night,* Hannah *did it all the daies of her life, and the Pſalmographer vowes it, I will praiſe the Lord as long as I liue, as long as I haue anie being, I will ſing praiſes to my God. Pray continually, not as thoſe Heretiques, who would euer doe ſo, but as Chriſtians, who know when to doe ſo.* Pray at all times. Euchita.

With Morning Prayer, the day begin:
With Euening Prayer, the night ſhut in.
Without this Prayer ſit not to eate:
Without Gods praiſe riſe not from meate.

And forget not to pray for all perſons, *for the* KING *as the head, his* Senators, *as the eyes, his* Clergie, *as the mouth, his* Souldiers, *as the hands, his* Subiects *of all trades, as the feet, vpon which the Commonwealth doth ſtand. Art thou a* Miniſter? Pray for all perſons.

pray for thy flocke. An Auditor? *for thy Preacher.* A Father? *for thy childe:* An Husband? *for thy wife:* A Maſter? *for thy Seruant:* or a Gouernour? *pray for thy family.* Is any Sicke? *pray for his health:* Poore? *for his wealth:* Impriſoned? *for his libertie:* Seduced? *for his recouerie:* Confirmed? *for his conſtancie:* or *in anie* Diſtreſſe? *for his deliuery. Pray for all men, that their* bodies *may be preſerued,* ſoules *ſaued,* eſtates *maintained, that thy & their thoughts may be ſanctified, your words ſeaſoned, and your actions ordered by the Spirit of God.*

To whom we muſt pray.

Will you know now to whom wee muſt pray? Not to a Calfe, *as the* Iſraelites *did, nor to* Baal, *as his prieſts did, nor to an* Image, *as idolaters did, nor to any* Saints, *as our Fathers did; but as wee are bound to ſerue God alone, ſo are we bounden to pray to God alone; for hee alone* knoweth *our wants,* heareth *our Petitions, hath* promiſed *to helpe vs, is* able *to doe for vs, and is the alone* preſent helper *in the needful time of trouble.*

How we muſt pray.

I will draw to an end. You haue ſeene (be-

loued)

loued) the neceſsitie of this ſeruice, let me ſhew you a little the qualities of this ſeruice. Pray wee muſt in knowledge *with vnderſtanding, in* faith *by beleeuing, in* remorce *with feeling, in* zeale *without cooling, in* intention *without wandering, in* reuerence *without contemning, in* conſtancie *without reuolting, and in* loue *without reuenging. Let our* eyes *be faſtned,* hearts, *fixed,* knees *bowed,* mouthes *opened, & our* hands *lifted vp, as to the King of kings. And as* Iacob *would not let the Angell goe till hee were bleſſed, ſo let not vs let him goe till we be heard. Let not the woman of* Canaan *be more earneſt with Chriſt militant, then we will be with the ſame Chriſt triumphant. Let neuer the Queene of* Sheba *ſo willingly come to* Salomon, *as we muſt willingly come vnto Chriſt: hee loueth moſt, willing and importunate Suters wherefore, as* Dauid *ſaid to* Abner, *Neuer ſee my face, vnleſſe thou bring* Michal *with thee; ſo I ſay vnto you, neuer looke God in the face, vnles you bring Praier with you.*

As I haue declared to you the dutie of Prayer, ſo ſhould I ſpeake ſomewhat of gi-

uing of thankes. Many be content to pray in troubles: but few giue thanks for deliuerance out of trouble. Multi petentes, pauci promittentes, pauciſſimi reddentes, *ſaith an ancient Father: there are many* Petitioners, *few* promiſers, *moſt few* thankſgiuers. *Are there not ten cleanſed? where are the nine? there is none returned to giue thanks, but this one, and hee is a Samaritan. If euer people vnder the cope of heauen had occaſion to praiſe God, we are they, eſpecially for his word and Goſpell, and for many deliuerances ſhewed to our Princes and People.*

But becauſe at the end of this Treatiſe, I haue ſet downe a forme, both of Prayer and Thankeſgiuing, I referre you to the peruſing of theſe two plat-formes.

I doubt not of your patience, for the length of this Preface, becauſe I deſire to leaue it as an ocular Sermon, inſtructing you continually how to call vpon God, and preparing you to the expoſition of the Lords Prayer, *which of many, through ignorance, is as much profaned, as euer God was by ſaying the* Pater-noſter *in Latine, or repeating other* Roſaries, *in an vnknowne language.*

Now

Now, hauing ended (as you see) these questions and answers, I make question with my selfe, to whom I may commend them; and because for these ten yeares immediatly past, I haue liued and preached amongst you, and that by the assignment of your Reuerend Pastor, I am bold in generall to present them to you all. You haue (I confesse) knowne my conuersation, bin acquainted with my ministerie, countenanced me in my calling, maintained me in health, comforted me in sickenesse, and afforded vnto mee much more kindnes, then can be requited by this paper Present. And since it pleaseth God to dispose of me stil in such vncertaine places, as that I could neuer yet say, Here must I rest: I blesse God that euer I came vnto you, whose loue and largesse hath beene, and is amongst many of you (for what Lecturer for tenne yeares together can please all) such vnto mee, as makes me to say of my late exile, perissem, nisi perissem, *I had beene vndone, if others had not sought to vndoe me.* M. Doctor Montfort.

Since I came vnto you, I haue preached *painefully*, liued *honestly, and* studied *carefully to doe you seruice: with what* conscience

ence *I know, with what* danger *you know, and with what* profit, *God knowes. Surely, this good I see done amongst you; you haue* beautified *the house of the* liuing GOD; *praise that worthie Knight, whose loue and labour was first in that worke; you haue* enlarged *that house which is for the* dying *Saints; pray for that good King who gaue you* that piece of ground; *and your* Congregation *is as the* thousands *of* Israel. *Blesse God for those Trumpets of yours, who haue euer called you to such holie Assemblies. Blessed be that* God, *who thus blesseth you: blessed be* You, *who thus blesse God: and blessed and* billeted *vp be they in Heauen, who thus prouide for the liuing & the dead, and withall, remember their painefull Teachers.*

Now, though I cannot say to you, as Paul *did to the* Corinthians, I am yours, to liue and die with you: *(for no Minister can say it, who dependeth vpon voluntary contribution) yet this I will say, and say for euer, I am yours to* liue, *and* pray *for you, that you may so* know *God, as you may pray to him; so* pray *to God, that you may liue be-*

Expertus dixi.

fore

fore him; ſo liue, that you may euer be fit to receiue his Sacrament: and ſo both fit to know, pray, liue, and receiue, that after you haue knowne *him by Chriſt,* praied *to him through Chriſt,* liued *before him in Chriſt, and* receyued *his fauour in the ſeales of Chriſt, you may (in the end) die in his faith, as you haue liued in his feare, and at the laſt day, in bodies and ſoules, be partakers of eternall glorie. To the grace of this God I commend you, to your grace I commend theſe Treatiſes, doubting not but many of you will be as ready to reade them, as you haue beene willing to heare them. From your Pariſh of Saint* Martin, *in the Fields.*

Iune *the* 20. *day.*

1 6 1 3.

Yours in the Lord,

ROBERT HILL.

Speciall queſtions handled in CHRISTS *Prayer* expounded.

1 *WHy is it called the Lords Prayer.* Page. 2

2 *Why Chriſt taught it.* 2,3

3 *Whether there be any vertue in the repetition of the words of this prayer.* 3

4 *Whether it be euer neceſſary to repeate all thoſe words at all times, and how we muſt.* 3,4

5 *Whether we pray to the Father only.* 5

6 *Whether we may pray to Chriſt.*

7 *Why we ſay, Our Father.* 8,9

8 *Whether we may ſay, my Father.*

9 *Whether we muſt pray to God only.* 7

10 *Why, & how God is ſaid to be in heauen.* 10

11 *Why wee begin with this name of Paternitie, and ſay our Father.* 12

12 *What it is to hallow Gods name.* 13

13 *Whether bad men may doe that which is good.* 19

14 *Queſtions of Gods Kingdome.* 19,20,21

15 *What we muſt iudge of wicked perſons.* 26

16 *Whether wee may pray thus,* My will *be done.* 26

17 *What it is to doe Gods will, and why wee pray ſo.* 27

28 *whe-*

Speciall queſtions handled in CHRISTS *Prayer* expounded.

1 *WHy is it called the Lords Prayer.* Page. 2

2 *Why Chriſt taught it.* 2,3

3 *Whether there be any vertue in the repetition of the words of this prayer.* 3

4 *Whether it be euer neceſſary to repeate all thoſe words at all times, and how we muſt.* 3,4

5 *Whether we pray to the Father only.* 5

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7 *Why we ſay, Our Father.* 8,9

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10 *Why, & how God is ſaid to be in heauen.* 10

11 *Why wee begin with this name of Paternitie, and ſay our Father.* 12

12 *What it is to hallow Gods name.* 13

13 *Whether bad men may doe that which is good.* 19

14 *Queſtions of Gods Kingdome.* 19,20,21

15 *What we muſt iudge of wicked perſons.* 26

16 *Whether wee may pray thus,* My will *be done.* 26

17 *What it is to doe Gods will, and why wee pray ſo.* 27

28 *whe-*

18 *Whether it be enough to doe Gods will.* 30
19 *Whether God cõmands things impossible.* 31
20 *What it is that God willeth.* 31
21 *Why we pray first for things corporall.* 35
22 *Whether in the fourth Petition wee aske foode spirituall.* 36,37
23 *Whether rich men may pray for daily bread.* 39
24 *Of praying to be rich.* 43
25 *Of laying vp for the time to come.* 44
26 *How to get riches.* 45
27 *Whether one, at the houre of death, may pray for daily bread.* 48
28 *Of praying onely to God for forgiuenes of sins.* 53
29 *How sinnes are discharged.* 54
30 *Whether we must confesse our sins to men.* 55
31 *How we must confesse them.* 56
32 *What is required in confession.* 56
33 *Whether we must pray for forgiuenes of sinnes, which we doe beleeue.* 57
34 *Of praying for the wicked.* 58
35 *Of praying for such as sinne against the Holie-ghost.* 62
36 *How that sinne is knowne.* 62
37 *How sinne is a debt.* 63
38 *Why we are forgiuen by Christ.* 64
39 *Whether God doth both forgiue and punish the same sinne.* 66
40 *How sinne is a debt to man.* 69

41 *The*

41 *The good of pardoning offences.* 70
42 *Whether we may forgiue, and yet ſue at Law.* 70
43 *Rules for going to Law.* 71
44 *Rules againſt reuenge.* 72
45 *Why the godly are led into temptation.* 76
46 *Whether we may pray to be led out of temptation.* 78
47 *Whether wee may ſay, Suffer vs not to be led into temptation.* 79
48 *What temptation is, how taken.* 80
49 *How God leadeth into temptation.* 81
50 *How Sathan leadeth into temptation.* 81
51 *Whether God be the author of ſinne.* 82
52 *How God tempteth man.* 83
53 *Why God doth harden mans heart.* 84
54 *How God tempteth by proſperitie.* 85
55 *How by our deliuerance from Gunne-powder, 1605.* 86
56 *How by aduerſitie.* 87
57 *Of temptation to Popiſh religion.* 88
58 *Of temptation to forſake the Church.* 88
59 *How Sathan is reſiſted.* 90
60 *In his temptation to Couetouſneſſe.* 91
61 *To Pride.* 91
62 *To Adultery.* 92
63 *To Drunkenneſſe.* 93
64 *To Enuie.* 94
65 *To Idleneſſe.* 95
66 *To Impatience in afflictions.* 96

70 *To despaire of Gods mercies.* 97
71 *To presumption.* 98
72 *How many wayes God deliuereth from euill.* 100
73 *What wee must doe to bee deliuered from euill, and from Sathan.* 101,102
74 *Whether we may pray for temptations.* 104
75 *From whence haue Kings their authority.* 108
76 *Whether Gods power can be communicated to any creature.* 110
77 *How all power is giuen to Christ.* 110
78 *Of this word, Amen, in diuers questions.* 113
79 *Of many circumstances in prayer, and also of set prayer, and of the profitable and lawfull vse of it.* 118
80 *What I must doe to pray aright.* 118
81 *What I must doe before I pray.* 118
82 *Wherein doth this preparation consist.* 119
83 *What I must doe in praying.* 119
84 *What I must doe after prayer is ended.* 119
85 *Which is thought the fittest gesture in praying.* 120
86 *What shall wee thinke of set and stinted prayer, &c.* 120
87 *The lawfulnesse hereof is proued.* 120
88 *From Gods ordinance.* 121
89 *First, for blessing the people, for Confession and Prayer, and for Thankes-giuing.* 121
90 *From Christs ordinance.* 122
91 *From the Prophets.* 122

From

92 *From godly Kings and Magiſtrates.* 122
93 *Before Chriſt.* 123
94 *After Chriſt.* 124
95 *It is not good to diſallow ſet and ſtinted Prayer.* 126
96 *Reaſons why ſet Praier may be vſed.* 128
97 *The Church being ſetled after the Apoſtles time, ſet Praier came in.* 133
98 *Whether doth a ſet forme of Praier binde the Spirit.* 133
99 *Set praier manifeſts the Spirit inditing, and when it is repeated, or read, it manifeſteth the Spirit which hath indited.* 134
100 *Praier may be drawne out of a Booke, and yet out of Gods treaſurie.* 134
101 *Whether wee may be lawfully preſent at the praiers of our Cõmunion or Seruice booke.* 136
102 *A briefe praier vpon the Lords praier.* 139
103 *Another of the like Argument.* 141

Speciall Queſtions in a Communicant inſtructed.

1 OF diuers ſorts of banquets. 1
2 *Of the neceſsitie of comming to the Lords table.* 2
3 *Of properties belonging to a fit gueſt.* 6
4 *Of examination.* 3.4.5.6.7.
5 *Why knowledge is neceſſarie.* 9
6 *Why the moſt are ignorant.* 9
7 *What knowledge a Communicant muſt haue.* 10
8 *XX. reaſons that the bread is not turned into*

Christs bodie. 14
9 *Whether it may be done by a miracle.* 16
10 *Why the bread is called Christs bodie.* 17
11 *That the bread may not be receiued alone.* 18
12 *Why Christ vsed bread and wine.* 19
13 *What the action of the Minister signifies.* 20
14 *What the action of the receiuer signifies.* 20
15 *Why we must examine our faith.* 21
16 *Signes of faith.* 22
17 *Why we must examine our repentance.* 23
18 *Why men must, and doe not repent.* 24
19 *Signes of repentance.* 24.25
20 *Why we must examine our obedience.* 25
21 *Notes of true obedience.* 26
22 *Of reconciliation.* 27
23 *What we must thinke of at the Communion.* 28
24 *How we must behaue our selues when we come to the Lords table.* 28
25 *Of kneeling at the Communion.* 30
26 *What quantitie of bread and wine is fit to be receiued.* 32
27 *Of often receiuing.* 33
28 *Of priuate receiuing.* 35
29 *Of comming fasting to the Communion.* 38
30 *What is required after the receiuing of the Lords Supper.* 40
31 Zanchius *of the Lords Supper.* 41

Speciall

Speciall Queſtions handled in a Chriſtian directed.

1 WHy we ought to watch. 65
2 What we muſt doe in watching 66
3 Of buying out the time. 67
4 How we muſt watch ouer our thoughts. 68
5 How ouer our words. 70
6 How ouer our actions towards God. 71
7 How ouer our actions towards our ſelues. 73
8 How ouer our actions towards others. 74
9 Of what behauiour we muſt be. 76
10 Of apparell. 76.77
11 Of diet. 78
12 Of recreation. 79
13 Of getting riches. 79
14 Of ſpending and frugality. 80.81
14 Of ſanctifying the Sabbath. 85
16 Of chuſing a fit wife, or a fit husband. 86
17 The duties of the husband. 86.87
18 Of the wife. 87.88
19 Of parents, naturall, and legall. 89.90
20 Of children, naturall, and legall. 90.91
21 Of Maſters. 94
22 Of Seruants. 95
23 Of Magiſtrates and Subiects. 97.98
24 Of the Miniſters duty. 93
25 Of the peoples duty to their Miniſters. 99.100

Of hearing Sermons.

26 What we muſt do before we heare. 101

27 *What in hearing.* 102
28 *What after hearing.* 103
29 *How to know a good Sermon.* 104
30 *Why many doe sleepe at Sermons.* 105
31 *Remedies against it.* 106
32 *How hearing is better then reading.* 107
33 *Whether all are bounden to heare.* 108
34 *Why wee should not take Gods name in vaine.* 109

Speciall Questions in the Direction to die well.

1 WHat we must euer thinke on. 111
2 *Why on death.* 112
3 *That the art of dying well, is the art of Arts.* 113
4 *Why few thinke of it.* 113.114
5 *How we ought to number our dayes.* 114
6 *That it is folly not to thinke of death.* 115
7 *That our life is miserable.* 115
8 *How the houre of death is better then the houre of life.* 116
9 *Whether we may desire death.* 117
10 *What death is.* 118
11 *Whether* Adam, *if he had continued in his innocencie, should haue died.* 119
12 *That wee are better in Christ then in* Adam. 119
13 *Three Monitors of death.* 120
14 *How we may die well.* 120
15 *When we must begin to serue God.* 120

16 *Of deferring repentance.* 121
17 *Of the death of the wicked.* 122
18 *Of the death of the godly.* 122
19 *Of vnwillingneſſe to die.* 128.129
20 *How many wayes may a man carrie himſelfe in death.* 131
21 *What wee muſt doe when we are ſicke.* 134
22 *Why we muſt ſet our ſoule in order.* 134
23 *When, and why we muſt ſend for the Miniſter.* 135
24 *Why we muſt take phyſicke.* 136
25 *How we muſt take it.* 136
26 *Whether we may vſe ſuperſtitious and vngodly phyſicians.* 137
27 *Why the Phyſician for the ſoule muſt be firſt ſent for.* 138
28 *What wee muſt doe when the Miniſter cometh.* 139
29 *What the Miniſter muſt doe to vs.* 140
30 *Whether being ſicke of the plague, we may ſend for the Miniſter.* 141
31 *Of them that dreame of a particular faith.* 143
32 *Againſt them that abuſe Gods prouidence.* 143
33 *The obiection, that many eſcape, anſwered.* 144
34 *Who may viſit perſons infected.* 145
35 *Comfort againſt the peſtilence.* 146
36 *Obiection, that friends forſake, anſwered.* 147

37 Obiect. that want of ſolemne buriall, anſwered. 147
38 Of our reconciliation to man in ſickneſſe. 148
39 Why we ought to haue a will in readineſſe. 149
40 How we ought to make our will. 150
41 Whom we may make our executors. 150
42 Who is our beſt friend in our ſickeneſſe. 151
43 What ſpeeches we muſt vſe to our friends that viſite vs. 152
44 Comforts againſt the feare of death. 152.153
45 Comforts againſt the feare of Gods anger. 158
46 Comforts againſt the feare of deſperation. 160
47 Comforts againſt the feare of Satan. 162
48 Comforts againſt the commiſſion of ſinne. 165 166
49 Comforts againſt the greatnes of our ſins. 167 168
50 Comforts againſt the multitude of ſins. 169
51 Comforts againſt our imperfect obedience. 172
52 What thoughts wee muſt haue at the houre of death. 176
53 Of ſpeech at that time. 177
54 Of ſudden death. 181
55 Whether we may pray againſt it. 183
56 Why we muſt take thought for our buriall. 185
57 Of the place of buriall. 186
58 Of keeping cleane Church-yards. 187
59 Of Monuments. 188
60 Of mourning. 189
61 Of mourning apparell. 192

62 Of

62 Of funerall Sermons. 192
63 That Christs death is often to be thought on. 195
64 What his passion is. 196
65 What mooued Christ to suffer. 196
66 When his suffering began. 196
67 What he suffered before his apprehension. 197
68 Why was his soule troubled. 198
69 What it was that crucified Christ. 200
70 Why he was crucified at Easter. 201
71 Why he died on the Crosse. 202
72 Who haue profit by Christs death. 203
73 How it is meritorious. 204
74 A meditation of Christs death. 205
75 Whether wee must follow Christ in his Crosse. 208
76 Of the vertue of Christs resurrection. 210
77 Of the deceitfulnesse of the world. 212
78 Of eternall glorie. 215.216
79 What we shall inioy in heauen. 216
80 How we shall come vnto heauen. 217
81 What the obiect of life eternall is. 217
82 For whom it is prepared. 218
83 That our bodies shall rise. 218
84 The qualities of our bodies after the resurrection. 223
85 How our bodies shall be spirituall. 224
86 Whether they shall be perfect without the least imperfection. 224
87 The qualities of the soule after death. 224

88 Sweet

88 *Sweet meditations of the Fathers concerning the ioyes of heauen.* 226
89 *Of the torments of hell.* 231
A funerall Elegie by I.S. 240
A conſolatorie Epiſtle againſt all croſſes. 253
A godly prayer to be vſed at all times. 265
A prayer for Morning or Euening. 251
A Morning prayer for priuate families. 281
An Euening prayer for priuate families. 291
A praier to be ſaid alone, or with company, changing I, *into* We. 312
A prayer for a ſicke man. 312
A thankeſgiuing after deliuerance from ſickeneſſe. 321
A praier to be ſaid by a ſicke man. 327
A thankeſgiuing after the death of any. 333
A prayer for a woman in trauaile. 337
A thankeſgiuing after her ſafe deliuerance. 340
A prayer before the Communion. 342
A thankeſgiuing after the Communion. 346
A thankeſgiuing for our Gunne-powder deliuerance. 348
Graces. 354.355.356.357

FINIS.

CHRISTS PRAYER EXPOVNDED.

The Speakers.

Euchedidaſcalus, *A Teacher of Prayer.* Phileuches, *A Louer of Prayer.*

EVCHEDIDASCALVS.

PHileuches, amongſt many Sermons which I haue preached vnto you, you haue heard me expound the Lords Prayer: are you bound to giue account of that you haue heard?

Phil. Sir, doubtleſſe I am, for the Apoſtle Peter teacheth me, that I muſt *be alwayes ready to giue an anſwer to euery one that asketh me a reaſon of the hope that is in me, with meekneſſe and reuerence* [a]. a 1.Pet.3.15.

Euch. Repeate then the Lords Prayer.

Phil. *Our Father which art in heauen, hallowed be thy name: thy kingdome come: thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs: and leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, the power and the glory, for euer and euer,* Amen.

Euch. Why is this Prayer called the Lords Prayer?

Phil. 1. Because Christ Iesus our Lord set downe the same [b].

[b] Math. 6.9.

2. Because we cannot pray vnlesse Christ teach vs [c].

[c] Luke 11.1. Rom.8.26.

3. To make vs esteeme it, in that it was giuen by our Lord.

4. To distinguish it from the prayers of others.

Euch. Why did Christ teach his Church this prayer?

Phil. 1. To put vs in mind of our miserie, that vnlesse God giue it, we can haue no good thing [*].

[*] Iam. 1.17.

2. Of his mercy, who giues if we aske.

3. To comfort vs, that we may be so bold as to aske.

4. To instruct vs in what manner we should aske.

5. To assure vs, that we coming to the Father, in his Sonnes owne words, he will heare

heare vs for his Sonnes sake.

6. To teach vs by this short summe, what we may lawfully aske at the hands of God, and that other things we should not aske*. *Math.20.

7. That Christ might not be inferior to Iohn, who taught his Disciples to pray. Luke 11.1.

8. To teach Ministers, Parents, Tutors, and Maisters, to do the like to their children and people.

9. To shew that God is not like the great Monarches of the earth, to whom we may not come vnlesse Ahashuerosh-like, he hold out his golden Scepter, Ester 4.

10. That God vouchsafeth all this high honour, that they may come vnto him.

Euch. Is there any vertue in these verie words of this prayer?

Phil. There is no such vertue, as that by the bare repetition of it, we can bind God to grant our requests, or that we should neuer pray in other words: but as the ten Commandements containe all things to be done of vs; the Creed, all things to be beleeued by vs; so the Lords Prayer doth comprehend all things to be asked by vs of almighty God.

Euch. Is it necessarie euer to repeate all this prayer?

Phil. It is surely a good conclusion for our ordinarie course of praying, both publikely

and priuately, because those things which we cannot at such times craue, or giue thankes for in particular, are all contained in this platforme: but that euery petition should euer be vsed, it is not necessary.

Euch. How then may you repeate it with comfort?

Phil. Surely as Luther teacheth me to repeate the ten Commandements, and the Articles of my faith in my prayers.

Euch. How is that?

Phil. To obserue the present necessity. As for example: Do I see the profanation of Gods name, and contempt of his word: I must then say, O heauenly Father, maintaine, I pray thee, the glory of thine owne name, and suffer it not so vnreuerently and irreligiously to be abused. Am I assaulted by Sathan, or do Gods enemies preuaile: I must then say, Helpe vs, O Lord, and establish thy kingdome in and amongst vs. Is it sickneſſe, or aduersitie that doth molest vs? It is then time to say, Thy will be done. In want I may call for daily bread: in the sence of sinne, for the forgiuenesse of sinnes; and in the feare of temptation say, Leade me, O Lord, not into temptation, but at the last deliuer me from euill.

Euch. How many parts hath this prayer?

Phil.

Phil. Foure: 1. A Preface.
2. Petitions.
3. A Reason.
4. A Seale.

Euch. Which is the Preface?

Phil. *Our Father which art in Heauen.* Where God is described by two such properties, as we must haue in our minds whē we pray vnto him: as 1. That he is our louing Father [d]. Our Father which art in heauen.

d Esa. 63. 16

2. That he is our almightie God in heauen [e].

e Verse 15.

Euch. Doe you heere pray to the Father onely?

Phil. No, but to the whole Trinitie: yet as the first person is the fountaine of the Deitie, we pray to the Father, by the Son, through the holy Ghost.

Euch. But Christ is called our Brother: how can he then be called our Father?

Phil. As he is God, he is our Father, and therefore called the Father of eternitie. * As he is Man, he is our Brother, and is not ashamed to call vs his brethren *.

* Isa. 9. 6.

* Heb. 2. 11.

Euch. Yet once againe I pray you resolue me: do we here pray to Christ, for whose sake onely we are heard in our prayers?

Phil. We doe: for we pray vnto him, as he is the second person: we haue our prayers heard through him, as he is our Mediator.

diator. If you distinguish Christs person from Christs office, you may resolue your selfe.

Euch. What doth this word Father teach you?

Phil. 1. That I must not call vpon him as my Iudge to condemne me, but my Father
f Luke 15.18 to saue me[f].

2. That in Christ I am his sonne, as well
g Gal.3.26. Ephe.1.5. as others are[g].

3. That (more then any other Father) he careth for me, and will deny me nothing con-
h Math.7.7. Psal.103.13. Isa.49.15. uenient[h].

4. That I may boldly come vnto[i] him.
i Psa.50.15. Esa.64.6. For this is a name, a great name, vnder which none can despaire; other titles of Maiestie terrifie, this comforts euen dust and ashes, to come to God. For who (saith Cyprian) durst pray vnto God by the name of Father, if Christ our Aduocate did not put these words into our mouthes? he knoweth how God standeth affected towards vs for all our vnworthinesse, and we may say with Saint Austen, Lord take notice of the stile of our Aduocate thy Sonne.

5. That none can pray vnto him but his
k Ver.16. childzen[k].

6. That I must euer behaue my selfe (as
l Ephe.5.2. m Mat.4.10. Psal.50.14. 15. Christ did) like Gods child[l].

7. That I must pray onely to God[m].

8. That

8. That I must come vnto him by Christ [n].

9. To put me in mind of my naturall and spirituall birth by him, Mal. 2. 10. Deu. 32. 6.

10. To teach me, that as a good Father he prouideth for me, and all creatures, Psal. 68. 6. Iames 1. 17.

11. That though we sinne, yet he is ready to pardon; yea, for a great offence, a small punishment is enough to this Father: he is a Father of mercy euen to prodigals, Luke 15. and of compassion euen to rebels, as Dauid was, 2. Sam. 18.

Euch. May you pray to none other but to God?

Phil. No surely: for 1. Christ teacheth vs to pray here to none other.

2. The things in this prayer are proper to God for to giue.

3. It is his commandement so to do.

4. They are cursed that worship other gods.

5. He alone knoweth our hearts.

6. He alone can heare our prayers, and helpe vs.

7. We beléeue in him alone, and therefore must pray to him alone, Rom. 10. 14.

8. No holy person in all the Bible did euer forsake his Creator, and flie to the creature.

[n] Ioh. 11. 34 16. 1. Esa. 63. 16.

Euch. Why do you say our Father, and not my Father?

Phil. To teach me, 1. That I must hold
o Gen.13.8. each member of the Church as my brethren o.

2. That I must pray as well in charitie
p Iam.5.16. for others as my selfe p, as upon necessitie for my selfe.

3. That I must loue all men as bre-
q 1.Ioh.4.21 thren q.

4. The dignitie of each Christian, hauing
r 2.Sam.18. 33. God to his Father r, which dignitie he vouchsafed not either to the Patriarches before the Law, nor yet to the blessed Angels: they are called onely, the seruants of God, the other Messengers of God, but seldome sonnes.

5. Gods loue to me in making me his
s 1.Ioh.3.1. child s.

6. That in prayer, I must consider Christ and his Church as one body, and make him my Father, who is the Father of Christ mine eldest brother, his by generation, mine by regeneration; his by nature, mine by grace: and this will cause in prayer most sweete consolation.

7 To assure me that he is also my Father, and will euer be so, euen though I offend him: for else I could not come willingly vnto him; and Satan cals this most of all into question, Math.4.3.27.43.

8 To

8 To assure me, that as I pray for all Gods people, so euery one of them prayeth for me: and therefore I being a member of Christ, can neuer want friends to sollicite my cause effectually to God. Briefely, the word Father, is a word of faith, and the word our, is a word of charitie: so that in these two words, is the summe of the Law and the Gospell.

Euch. You said this word *Our* teacheth vs to pray for others, what, euen for all men?

Phil. Yea verily: that God will giue them grace to repent, and come out of the snares of the Diuel. 2. Tim. 2. and if they be our enemies, that God would turne their hearts: Matth. 5.44. Note here that we are bound to commend particular persons, as our Gouernours, Children, Kindred, Charges, Friends, and Benefactors vnto God. Paul did so for others, and desired others would do it for him. 1. Thess. 5.23.24.25.

Euch. But may I neuer call vpon God as my Father?

Phil. Yes: I both may, and ought in my priuate Prayers: Iacob did so at Bethel: Dauid did so in his trouble: Christ did so on the Crosse: and as God saith to me, I am thy Redeemer; so I may say, Thou art my Father. This faith teacheth me, when I apply him to my selfe: this, Religion teacheth

teacheth me, when I pray for my selfe. Yet so must I call vpon him as my God, that I also consider him as the God of his Church.

Euch. Why say you, that God is in heauen?

Phil. Because there he sheweth himselfe chiefly to the Saints [c], and from thence he manifesteth himselfe vnto man [u].

c Eccl.21.24. u Psal.57.3.

Euch. Is not God euery where?

Phil. Yes: for his essence is euery where, and he filleth both heauen and earth [y].

x Prou.5.21. y Eph.1.10.

Euch. How many heauens are there?

Phil. Three.

1. The Ayre, in which we breathe [z].

z Gen.1.26.

2. The Skie, in which are the Starres [a].

a Deut.1.10

3. The Heauen of Heauens, in which Christ, the Angels, and Saints departed are [b]; called by Christ, his *Fathers house*, Iohn 14.2. by Paul, *Paradise*, 2. Cor. 12. 4. by Matth. Chap. 5. 34. the *Throne of God*, and the *Citie of the great King*.

b 1.Kin.8.27

Euch. What learne you by this, that God is in heauen?

Phil. 1. That he is therefore able to grant my requests [c].

c 1.Kin.8.30.

2. That I may pray with confidence vnto him [d].

d Psal.123.1.

3. That in Prayer my heart must be in Heauen. [e] This is that true worship, Iohn 4.23.

e 1.Kin.8.48 Psal.25.1.

4. That

4. That I must vse all reuerence in Prayer [f]. [f] Eccle. 5. 1.

5. That I am here a Pilgrime, and that my conuersation must be in heauen [g]. [g] Phil. 3. 21. Heb. 13. 14.

6. That I must looke for all graces and helps from heauen [h]. [h] Ier. 1. 17.

7. That by pilgrimages I néed not séeke to God [i]. [i] Psal. 121. 1. Psal. 145. 18

8. That he differs farre from earthly parents, who would helpe, but cannot oftentimes.

9. That no creature can hurt me, Psal. 2. 4. 5. Psal. 118. 6. Rom. 8. 50.

10. That I must preferre him before my earthly parents, Matth. 8. 22. 10. 37. Deut. 33. 9.

11. That therefore I must especially aske heauenly things, Luke 11. 13.

12. That I also shall be with him in heauen.

Euch. Do you then include God in heauen as they, *Iob* 22. 14. is he not in all places?

Phil. Yea surely, as appeareth, 1. King. 8. 27. Psal. 139. 6. Isay 66. 1. Ier. 23. 24. Prou. 15. 3. and elsewhere in many places of Scripture.

Euch. Why then (once againe) is he said to be in heauen?

Phil 1. Because he manifests his power from hence, as Kings do theirs from their Palaces:

Palaces: Psal. 50.6. Rom. 1.18. Poore Cottages argue no great inhabitants, magnificent Palaces argue persons of account: mans baseneſſe is ſeene, in that he dwelleth in houſes of Clay, Iob.4.19. Gods greatneſſe, in that he dwelleth in heauen, Iere.23. Psal 123.1.

2. Becauſe in view of the Heauens, we ſée more of Gods Maieſtie, then in all other Creatures: Psal.19.1.

3. That as we ſée heauen in all places; ſo we know that God is in all places: Psalme 139.7.Iob.26.6. Heb.4.13.

4. That we may by this be perſwaded, both of his Omnipotency, that he can do all, Psal.19.6. and libertie, that he will do what he pleaſeth: Psal.115.3. Yea, and that ſéeing he is in the higheſt Heauens, he is to be feared aboue al Gods. O happy Preface to this bleſſed Prayer!

Euch. Why doth not this Prayer beginne with ſome Preface, of Gods *Soueraignetie, Omnipotency, Iuſtice, &c.* But with this of *Paternitie?*

Phil. His Soueraignetie would terrifie vs, becauſe we haue rebelled; his Omnipotency amaze vs, being but duſt and aſhes; his Iuſtice affright vs, being guilty of our ſinnes; his Paternitie doth allure vs, as prodigall ſonnes, comming to a liberall and mer-

mercifull Father: Luke 1.15.18.

Euch. How many petitions are there in the Lords Prayer?

Phil. Sixe: whereof the first three concerne God: the other concerne our selues: and of the last three, one onely is for things corporall, the other two are for things spirituall. 1.Pet.1.3.

Euch. What learne you out of this order?

Phil. I learne, 1. Gods great fauour to me, who will admit me to aske for my selfe [k]. k 1.King.3. 11.

2. His great loue, that he will heare my asking for others [l]. l Gen.19.21

3. My dutie, that I must desire especially Gods glory [m]. m Exod. 32. 32.

4. That I must oftner craue things spirituall then corporall [n]. n Luke 17.5.

Euch. Which is the first petition?

Phil. *Hallowed be thy Name.* Hallowed be thy name

Euch. Why is this set in the first place?

Phil. 1. Because it is first in the intent of God, who made all for his owne glory [o]. o Prou.15.3.

2. Because it is first in the intent of the godly, who like good Children wish and doe all to Gods glory [p]. p Ioh. 15.8. Exod 32.32. Rom.9.3.

Euch. What is the vse of this order?

Phil. That whether we eate or drinke, or whatsoeuer we do else, we may do all to the glory of God: 1.Cor.10.31.

Euch.

Euch. What meane you by these words; *Hallowed be thy name?*

Phil. By Gods name, I vnderstand his titles: as God, Christ, Lord, and such like; his properties, as his Iustice, Mercy, Prouidence, and such like; his Word, as the Scriptures read and preached; his Ministers, Sabbath, Sanctuarie: his Sacraments, as Baptisme, and the Lords Supper; his Workes, as Creation, Preseruation, and the like. And by *Hallowing*, I meane, that God in all these may haue due reuerence done vnto him, of all the people that belong vnto him.

Euch. Tell me yet more plainly, what this word *Hallowed* meaneth?

Phil. To *Hallow*, or sanctifie, is (as you taught me) 1. To separate a thing from a common, to an holy vse: so we are commanded to sanctifie the Sabbath, Exod. 20.

2. To preserue from pollution: so al people must be hallowed, Leuit. 20. 7. 2. Cor. 7. 1.

3. To esteeme, and celebrate as holy: and so God is said to be hallowed, Leuit. 10. 3. Ezech. 38. 23.

Euch. How may you a polluted person, thus hallow Gods name, which in it selfe is most holy?

Phil. 1. By the consideration of his Iustice against sinners.

2. His

2. His mercy towards his children, in giuing them faith, forgiuing their sinnes, and making them patient to endure troubles.

3. By being holy my selfe. Bad men may account God great and glorious, none Holy, but holy persons, as Angels, Isay 6. 6. and men, 1. Pet. 3. 15. who must do it in thought, word, and deed.

Euch. Why must you thus labour to hallow Gods name?

Phil. 1. Because it is an honour euen due vnto him, Reuel. 4. 11.

2. It is a credite to me.

3. I testifie how I esteeme of God.

4. The contrarie argues impietie: Exod. 5. 2. Isay 36. 20.

5. He hath punished the profanation of his name: Exod. 14. 28. 2. King. 19. 37. Isa. 37. 36. 37. Act. 12. 22.

6. He created me to this purpose: Prouer. 16. 3.

7. As all men account of their names, Eccles. 7. 1. so God doth highly of his.

8. All people haue vsed all meanes to erect altars to the honor of their gods: yea, and the people who neuer saw their King, honour him.

9. It is not only holy in it selfe, but giues holinesse to all other things that are holy.

10. Moses and Aaron entred not into Canaan,

naan, because they did not sanctifie the Lord amongst the children of Israel, Deut. 32. 51: and Leuit. 10. 3, I will be sanctified in them that come neare me, and before al the people I will be glorified.

Euch. What wants do you bewaile in this petition?

Phil. First, I bewaile mine owne and others pride of heart, that we labour more for our owne credite, then Gods glory [f].

[f] Luke 18. 11

2 Our hardnesse of heart that we cannot, as we ought, see Gods glory in his Creatures [g].

[g] Mar. 6. 52.

3. Our vnthankfulnesse, that we praise him not as we ought, for his many fauours towards mankind, aboue all Creatures [h].

[h] Psal. 51. 15.

4. Our impietie, that in our liues we dishonour God [i].

[i] Psal. 119. 136.

Euch. What then do you pray for in this petition?

Phil. I pray, that God, by me and all men, whether Magistrates, Ministers, or people, may in feare and dread be glorified, in the reuerend speaking of his Name, holy meditation of his Properties, diligent hearing of his Word, often receiuing of the Sacrament, patient bearing of the Crosse, and daily admiring of his Workes: And, in a word, that we may know in mind, acknowledge in heart, loue in truth, speake with

with tongue, do in our actions, both naturall, ciuill, and religious, all such things as God may be glorified by. All Nations must praise God, Psal. 117. and all must pray that not onely they, but also all others may thus praise him, at all times, Psal. 113. in all places, without intermission, and that by their good workes they may stirre vp others to glorifie God, Math. 5. 2. 1. Pet. 2. 12.

Euch. What do you pray against?

Phil. I pray against all ignorance, error, vanitie of mind, infidelitie, prophanenesse, Atheisme, worldlinesse, securitie, pride, and all blasphemous speeches, false dealing, scoffing, idolatrie, superstition, sorcerie, sacriledge, symony, periurie, persecution, impenitencie, vnreuerend vsing of Gods word, Sacraments, or workes: and in a word, against all such disorder in mans life, as may any way obscure the glorie of God.

Euch. What do you here giue God thanks for?

Phil. That it hath pleased him to glorifie his great Name in all the former, and hath giuen me and many others grace, of his meere mercie, to glorifie his Name in that which before I prayed for: as also that he hath bestowed vpon vs, the benefit of sanctification by the word of truth, Iohn 17. and

the perfection of sanctification in the life to come, Col.1.12. If thus we desire to honour God, we lose not by it, he in the end will honour vs, 1.Sam.2.30. 2.Thess.1.12.

Euch. Why do you vse in this and other petitions this order; First to bewaile: Secondly, to pray for: Thirdly, to pray against: And lastly, to giue thankes?

Phil. Because confession, petition, deprecation, and thanksgiuing, being the speciall parts of Prayer, 1. Tim. 2.1, I must vnderstand them all to be in euery petition of this absolute forme of Prayer.

Euch. Which is the second petition?

Thy Kingdome come.

Phil. *Thy kingdome come.*

Euch. Why doth it next follow, *Hallowed be thy Name*?

Phil. 1. Because it is the first meanes, by which Gods name is hallowed.

2. Because next to the hallowing of his Name, we ought chiefly to pray, that Gods

k Mat.6.31. *Kingdome may come*[k].

Euch. Why is it set before, *Thy will be done*?

Phil. Because no man can euer do Gods will in any thing, till such time as Gods kingdome be erected in his heart.

Euch. How proue you this?

Phil. By these reasons:

1. Because no man can do Gods will, that

l Ioh.1.24. is not Gods subiect[l].

2. No

2. No man can keepe Gods Law, but by Gods grace [m]. m Ps.119.32.

3. Because without faith we cannot please God [n]. n Heb. 11.

4. Because, *The end of the Commandement is, Loue out of a pure heart, good conscience, and faith vnfained* [o]. o 1. Tim.1.5.

Euch. But may not a bad man do that which is good?

Phil. He may do that which is good in it selfe: but because he is out of Christ, [p] or being in Christ, doth it to a bad end, it shall not be good to him [q]. So, to giue almes is a good thing; but if our persons be not iustified before God, and this action be not to the glory of God, it will neuer proue good to vs. p Iohn 15.5. q 1.Cor. 13. 3.

Euch. Why do you pray that Gods kingdome may come?

Phil. Because, if my Father reigne, I his sonne reigne in him; and his dignity is a dignity to me. And I pray for it, as the first of the good things which cõcerne our selues, because in order and nature it is the first: Mat.6.31.Phil.3.9.

Euch. How many sorts of kingdomes are there?

Phil. Three: The kingdome of Sathan; the kingdomes of men; and the kingdome of God [r]. r Eph.6.12.

Euch. What is the kingdome of Sathan?

Phil. It is that tyrannicall regency, by which, as the Prince of darknesse, he (by Gods iust permission) ruleth in the children of darknesse, and rageth against the children of light, 2 Cor. 4. 4. Revel. 12. 3. erecting vp two other kingdomes; the one of sin, Rom. 6. 12. 5. 21. the other of death, Rom. 5. 14. all which are enemies to this kingdome we pray for, Sathan ruling ouer all the children of pride, Iob 41. 34. and teaching them to say; We will not haue this man to rule ouer vs, Luke 19. 14.

Euch. What is the kingdome of Man?

Phil. It is that humane gouernment, by which one, or diuers, do by Gods ordinance command their people.

Euch. What is the kingdome of God?

Phil. It is that spirituall rule, which God through Christ doth by grace begin in vs in this life, and by glory will accomplish in the life to come*.

* Dan. 3. 37. Math. 25. 37. 6. 31. Rom. 14. 17.

Euch. Is the kingdome of God manifold?

Phil. It is threefold. 1. The kingdome of *Power*, Psal. 99. 1. 2. The kingdome of *Grace*, Math. 3. 2. 3. The kingdome of *Glory*, Luke 23. 42. By the first, he ruleth Sathan, and all his enemies, Psal. 2. 9. 145. 13. commands all creatures, and preserueth his owne people. By the second, he ruleth the godly, and reignes

reignes in their hearts, by the Word and Spirit, Luke 17 20. By the third, he crowneth the godly with celestiall happinesse. So then, the first kingdome is externall: the second internall: the third eternall: the first is a gouernment of all: the second of the elect: the third, of the departed out of this life into heauen.

Euch. How many things may we obserue in this kingdome?

Phil. Twelue.

1. That Christ is King [a].
2. The Subiects are Christians [b].
3. The Lawes are the Word [c].
4. The enemies are Sathan, sinne, death, hell, damnation, the flesh, and the wicked [d].
5. The rewards are the good things of this life, and eternall happinesse in the life to come [e].
6. The chastisements are afflictions [f].
7. The weapons are, Faith, Hope, Loue, the Word, and Prayer [g].
8. The time of it, is to the worlds end [h].
9. The place, is this world, and the world to come [i].
10. The Officers are Preachers [k].
11. The Vice-gerents are Gouernors [l].
12. It is exercised vpon the conscience of man [m].

a Matth. 2.1.
b Psal. 2.8.
c Ps. 119.105
d Ephe. 6.12
Rom. 6.12.
1. Cor. 15.51
Rom. 8.1.
Gal. 5.17.
Gen. 3.15.
e Mar. 10.30
f Heb. 12.6.
g Ephe. 6.16
h Mat. 28.20
i Reuel. 5.10
Mat. 25.34.
k 2. Cor. 5. 20.
l Esa. 49. 25.
m Ro. 14.17

Euch. How is the kingdome of God said to come?

n Psal.28. Phil. 1. When it is erected where it was not before n.

o Psal.99.2. 2. When it is increased where it was o.

p Mat. 21.5. 3. When it is repayred from former decayes p.

q Reu.22.20 4. When it is perfected and fully accomplished q. And this argueth Gods great fauour towards vs, that though he will not giue his glory to another, Isa. 42. 8. yet he will communicate his kingdome to vs.

Euch. What must we do that this kingdom may come?

Phil. Saint Iohn the Baptist bids vs repent, Mat. 3. and prepare a way for the Lord. Christ saith, Except a man be borne againe, he cannot enter into the kingdome of God, Iohn 3. And as the Israelites did not reigne in Canaan, till their enemies were cast out, so Christ cannot reigne in vs, till sinne be cast out. Ishmael and Isaac must not abide in one house.

Euch. Who then may pray thus?

Phil. Onely the godly, for they get good both by the kingdome of grace, and of glory: but as for the wicked, woe vnto them, Amos 5.18. Reuel. 6. 16. 2. Thess. 1. 8.

Euch. Yet me thinkes we should rather come to it, the pray that it should come to vs?

Phil.

Phil. True, yet such is our corruption, that we loue Egypt more then Canaan: and there are so many stumbling blockes in our way, that it must come to vs; we cannot naturally go to it, till God send his Angels to gather out of his kingdome all things that offend, Math. 13.41.

Euch. What are the wants you do here bewaile?

Phil. 1. I bewaile mine owne, and others bondage vnto sinne; that the best of vs do but weakly yéeld to Christs scepter.

2. I bewaile the want of the Word, and Sacraments, by the which this kingdome is erected in mens hearts.

3. I bewaile that there be so many hinderers of this kingdome: as namely, the Flesh to infect, the World to allure, the Diuell to seduce, Antichrist to withdraw, the Turk to withstand, and the wicked to trouble men, that should be Subiects of this kingdome.

Euch. What do you pray for in this petition?

Phil. First, for godly Magistrates, that they may erect, establish, and repaire this kingdome.

2. For godly Ministers, that by life and doctrine, they may bring many subiects to this kingdome.

3. That both Magistrates and Ministers may be preserued for the good of this kingdome.

4. That by politicke Lawes, and powerfull preaching, abuses may be reformed; and they without, conuerted to liue in this kingdome, consisting in righteousnes, peace, and ioy in the Holy Ghost*.

Rom. 14. 17.

5. That in mine and many others hearts, this kingdome may be erected, that we may grow in grace, and in the saning knowledge of Christ Iesus.

6. That both by the houre of death, and by the coming of Christ to Iudgement, this kingdome in me and all Gods chosen, may be accomplished. That Sathan being troden vnder our feete, and the power of death destroyed, God may be all in all, 1. Corin. 15. 28.

Euch. What do you here pray against?

Phil. I pray against all things that do, or may hinder this kingdome: as want of Gouernors, bloody Lawes, toleration of idolatrie, idle, idoll and euill Ministers, false and erronious doctrine, infidelitie, impenitency, all reigning sinnes both in me and others; and lastly, against all wicked, both men and Angels, or whatsoeuer may hinder the kingdome of Christ.

Euch. What do you giue thanks for?

Phil.

Phil. I giue thankes for all godly Gouernors, good Lawes, painfull Preachers, sound doctrine, and that measure of grace, which is bestowed on me and many others: and that God suffereth not Sathan to take away gouernment, to enact euill Lawes, to set vp euill Ministers: but that both I, and others liuing in the Church, may yéld obedience to Christs Scepter, and so grow vp in the graces of Gods Spirit.

Euch. Which is the third petition?

Phil. *Thy will be done in earth as it is in heauen.*

Euch. Why doth this follow, *Thy kingdome come?*

Phil. To teach me first, to try my selfe: and secondly, to iudge of others, whether as yet we be in the state of grace or not: for as many as truly be in Gods kingdome, cannot but immediately do Gods will: for obedience to Gods will is an effectuall signe that the kingdome of God is in vs[a]. Againe, as the felicitie of worldly kingdomes standeth in obedience to Princes: so doth it in the kingdome of God. Christ, Matth. 6. 31. bids vs not onely to séeke Gods kingdome, but withall, the righteousnesse of it. And, Not euery one that saith Lord, Lord, shall enter into the kingdome of

[a] 1 Iohn 2.3

of God, but such as do his will, Math. 7. 21. It comes not by wishing, but by doing; this is the way to come into it.

Euch. But what if you see that men do not Gods will, may you say, that such are not in the state of grace?

Phil. That such persons as yet are not in the state of grace, I may say: for as fire is knowne by heate, the Sunne by light, a tree by fruit; so is faith knowne by workes. Shew me thy faith by thy workes, saith S. Iames. Yet must I leaue such to God, and pray for their conuersion in their due time.

Chap. 2. 18.

Euch. What must you iudge of an hypocrite, who seemeth to do Gods will [b]?

b 1. Chron. 28. 11.

Phil. I must iudge of such a one, that he is in the state of grace, till such time as he manifest his hypocrisie: for, that sinne, being inward, except it be by speciall reuelation, is onely knowne to God; and I must iudge of each tree by the fruits [c].

c Mat. 7. 10.

Euch. May you not pray thus: *My will be done?*

Phil. In no case. For, 1. I must pray for things good for me; but alasse, it is not good for me to haue my will.

2. I cannot by nature conceiue, much lesse will that which is good: 1. Cor. 2. 14. Gen. 6. 5. 8. 21. Gal. 5. 17.

3. In praying thus, I might haue that gi-

uen

uen me, which would bene my destruction, as Quailes were to the children of Israel.

4. If I will any good thing, it is all from the good will of God, Phil. 2. 13.

5. I may often by the corruption of my will, both desire that which God wil not, as Israel did to returne into Egypt: and be unwilling to that which God willeth, as the people were that Saul should be King.

Euch. What do you here meane by Gods will?

Phil. Gods will being simple of it selfe, in regard of vs, is either secret, or reuealed [d]: his secret will is knowne onely to himselfe; as who are elect, who reprobates, and when the day of Iudgement shall be: his reuealed will is set downe in the booke of God [e], and in such workes as daily God doth discouer to man.

[d] Deut. 29. 29.

[e] The same verse.

Euch. What is it to do Gods will?

Phil. The reuealed will of God is done by voluntarie [f] obeying, or patient suffering that which God commandeth vs. The secret will is done of vs by praying, that Christ Iesus may come to iudgement [h], that Antichrist may more and more be reuealed, and that we may patiently beare all future afflictions.

[f] 1. Thes. 5. 3.

[g] Mat. 26. 20

[h] Reu 22. 20.

Euch. Why do you pray, that this will of God may be done?

Phil.

Phil. Because 1. It is euer *Iust, Holy, Good,* and *Safe*; yea, the very rule of all goodnesse.

2. It is most profitable to such as do it.

3. All calamities come from disobedience, Gen. 3. Deut. 28. Leuit. 26.

4. If I be regenerate, it will not be grieuous vnto me to do his will, Matth. 11. 30. 1. Iohn 5. 3.

5. Sathan, the world, and mine own flesh hinder me.

6. I cannot do it, vnlesse God assist me, and direct me by his holy word and Spirit.

Euch. But must I pray euer to doe Gods will?

Phil. You must: yet in regard of Gods secret will, you may with a good will, without sinne dissent from it: Samuels will was good, when he wept for Saul whom God would not haue him to bewaile, 1. Sam. 16. and besides you may with the like good will, will that which God wil not: so a child may be vnwilling of his Fathers death, whom notwithstanding Gods will is, shall not recouer: and so Christ said; Father, if it be possible, let this cuppe passe from me: but when we once know the will of God, be it for vs, or against vs, we must then say with Dauid, Here I am, let him do to me as seemeth

meth good in his eies: 2. Sam. 15. 26. and with Hezechiah, The word of the Lord is good, Isay 39. 8. and with Paul, The will of the Lord be done, Act. 21. 14.

Euch. What meane you by Earth and Heauen in this petition?

Phil. I do not meane by earth my bodie, and heauen my soule, as Tertullian thought; nor by earth, earthly men, and heauen, heauenly men, or by heauen Christ, and by earth his Church, as others thought: but in these words I pray, that as the Angels in heauen are ready to do Gods will, so men on earth may be ready to do it.

Euch. How do Angels the will of God?

Phil. They doe it cheerefully, without murmuring; speedily, without delaying; generally, without omitting; sincerely, without dissembling; constantly, without forbearing; and perfectly, without halting.

Euch. Are there none in heauen which do Gods will besides Angels?

Phil. You may also, if you will, loke vnto Christ, the Saints, and all creatures in heauen and earth.

Euch. How I pray you?

Phil. 1. Christ personall in heauen hath done Gods will, for he came not to doe his owne wil, but the will of him that sent him.

Iohn

Iohn 6.38. Christ mystical, ὑ is, the Church, as his body, 1. Cor. 12. 12. must do it: euen as Christ the head of that body hath done it. 2. In heauen is the Congregation of the first borne, Hebr. 12. 23. that is, the Saints departed, they did, & do carefully performe Gods will: so must we. 3. In the starry heauen, the Sunne and Moone, in the Ayrie heauen, the Frost, Snow, Raine, &c. fulfill his word, so must we.

Euch. Is it then enough to do Gods will?

Phil. No verily: but we must regard also how it should be done: we must not only do θέλημα his pleasure, but εὐδοκίαν his good pleasure. When we serue God, we do his pleasure; when we serue him with our best indeuours, we do his good pleasure.

Euch. But is it possible for man to do perfectly Gods will?

Phil. It will be possible in the life to come: it is impossible whilst we liue in this world; for, *The good which we would do, we do not, and the euill that we would not, that do we*, Rom. 7. 19.

Euch. How many kinds then of perfections are there?

Phil. There is first a perfection of sinceritie, which was in Hezekias obedience [a]. Secondly, a perfection of all parts, which was in Zachary and Elizabeths obedience [b]. Third-

a Esa. 38. 3.

b Luke 1. 6.

Thirdly, a perfection of degrees, which was onely in the first and second Adam, and is now onely in the holy Angels, who onely can perfectly obey Gods will.

Euch. If this obedience be impossible to be performed, why then do we pray for it?

Phil. Because I must with Paul, striue for this perfection [c], & pray vnto God, ỹ I may come to this perfection, [d] without whose wil I shal neuer be able to do his wil: Ioh. 15.5.

c Philip. 3.
d 1 Thes. 3. 23.

Euch. What then is it that God wils?

Phil. He willeth: 1. Our saluation by Christ, Act. 4.12. Ioh. 6.40.

2. The knowledge of his will, Ioh. 17.3.

3. Faith in Christ Iesus, Iohn 6.40.

4. Obedience to his Commandements, both in doing and suffering: Psal. 143. Rom. 8.28. Mat. 26.39. Act. 21.14. 1. Sam. 3.18.

5. Holinesse of life: Ephe. 1.4. 1. Thes. 4.3. 4. Rom. 12.1. 2. 3.4.

6. Loue to our brethren: Ioh. 13.14.15.

That we may do these things, we pray in this petition.

Euch. What then is required, that I may do Gods will?

Phil. 1. That you do lay aside your owne wil: which indeed is hard euen to the godly, the flesh lusting against the Spirit, and the Law in their members, leading them captiue vnto the law of sinne, and of Death.

2. You must be possessed with a base conceite of your owne will: that we must not leane vpon it: but know that every man is a beast in his owne knowledge.

3. You must esteeme highly of Gods will, be it neuer so contrary to reason: so Abraham did, Gen. 22.3. Take to thée Gods wil, be assured of heauen: take away thine owne will, and feare not hell.

4. You must pray that God will giue power to performe; and then let him command what he list.

Euch. What wants do you here bewaile?

Phil. 1. I bewaile mine owne and others rebellious natures, in that we are as prone to receiue sinne, as a match or tinder is to receiue fire.

2. I bewaile the sinnes of the world, as ignorance, sorceries, schismes, hypocrisie, pride, ambition, couetousnesse, negligence in procuring others good, with all contempt and disobedience to the word of God: and that all creatures being so obedient to God, (Iere. 7.8.) man onely is most disobedient.

3. Our impatience, that when God layeth any crosses vpon vs, we cannot (as we ought) endure them patiently.

4. Our slacke and imperfect obedience; yea, priuy pride, proud presumption, deadnesse

nesse of Spirit, secret hypocrisie, and all other weaknesse, which breaketh eyther into, or out vpon vs, in our best seruice to our heauenly Father.

Euch. What things do you pray for in this petition?

Phil. 1. I pray, that I, and all people may in true humiliation, and hatred of sinne, be conuerted to God, by putting off the olde man, and putting on the new, that we may obey his Commandements, in our generall and particular callings, and in all afflictions, submit our selues to the will of God.

2. That with a spedy resolution, a willing mind, chearefull heart, and constant purpose, we may euer doe that which we are commanded. Which we can not doe, vnlesse, as by his preuenting grace, he giues vs both will and power: so with his following grace, he accomplish his worke begunne in vs.

Euch. What things doe you pray against in this petition?

Phil. I pray against all impiety towards God, vnrighteousnesse towards man, and disobedience in my selfe. In a word, against all rebellions, withstanding Gods reuealed will, vnfaithfulnesse in mens calling, all discontented murmuring at Gods doings, and all either backwardnesse, or wearinesse

in the seruice of God; and lastly, against all hypocrisie, which is contrary to an honest and sincere heart.

Euch. What things doe you here thanke God for?

Phil. 1. Here I blesse God for mine owne and others conuersion.

2. For our obedience to Gods will.

3. For our patience in all trials.

4. That with some cheerfulnesse we may serue God.

5. That our seruice is not full of hypocrisie: and, that prophanenesse, vnrighteousnes, disobedience, rebellion, vnthankefulnesse, murmuring, discontentment, backewardnesse, wearines, and hypocrisie, are so mortified in vs, that in some weake measure we desire to please God.

Euch. Why are these three petitions set in the first place?

Phil. Because when wee doe beginne to aduaunce Gods glorie, set vp Gods kingdome, and doe Gods will, then our daily bread, the forgiuenesse of sinnes, and all other blessings will be giuen vnto vs. As on the contrary, if we dishonour God, hinder his kingdome, and doe our owne wills, we cannot looke for any blessing of this, or a better life: for godlines onely hath a promise of this life, and the life to come: 1. Tim. 6. 6.

Euch.

Euch. Having spoken thus much of the three first petitions, we are now come to the latter three. How do you diuide these three last petitions?

Phil. **One of them is for things concerning mans body: the other two are concerning his soule.**

Euch. But why are you heere taught to pray for things corporall, and after to pray for things spirituall? doth not this crosse that commandement of Christ, *Seek first the Kingdome of God?* Mat.6.32.

Phil. **No, it doth not: but by this order I am taught, first to see the corruption of mans nature, which ought in the first place to seeke things spirituall: but because wee liue rather by sense, then by faith, we doe principally desire things corporall.**

Secondly, I am taught Christs mercie vnto man, in that, by this order, he descendeth to our infirmity, who rather depend vpon him for the pardon of our sinnes, then wee can trust him for our prouision in this life: which argueth that wee are of little faith, Matth.9.5.

Thirdly, I am taught by this, to depend vpon him for the forgiuenesse of my sinnes: for when I see that he is heere so carefull for my body, he will doubtlesse be more careful to prouide for my soule, Rom.8.30.

Euch. What vse can you make of this order?

Phil. 1. That I must principally seek the good of my soule, which will bring all goodnesse and goods to my body [a].

a Mar.10. Psal.4.6.

2. That I must haue care also of my body; for the preseruation whereof God hath prouided food, apparell, physicke and other meanes [b].

b 1.Ti.5.23.

3. That from the blessings on my bodie, I must ascend by degrées, to be perswaded for my soule: that hee who is so prouident for the one, will be much more prouident for the other [c].

c Eccles. 11. 30.31.

4. I must acknowledge mine owne corruption, that I am so carefull for earthly things [d].

d Matth.6.

5. I see that I may vse Gods creatures, in that he will haue me to pray for them [e].

e 1.Cor. 10. 26.

6. I must acknowledge the mercie of God to mee, in that he yéeldeth so much to mine infirmitie, as to permit mee to aske these corporall things, before such as are spirituall, and of greatest good for the saluation of my soule [f].

f Prou.30.8

Euch. Which is the fourth petition, and the first of the three latter?

Giue vs this day our daily bread.

Phil. *Giue vs this day our daily bread.*

Euch. Doe you not by bread here vnderstand Christ Iesus the foode of the soule?

Vide Sixti Senensis Biblioth. and M. *Finch* his Theologie.

Phil. Indéed many ancient Fathers and some

some of our English Protestant Writers, haue so vnderstood this petition: and I am bound to pray, that God will euer giue mee this Bread: Iohn 6.34. But I am taught that this Bread is not meant here.

Euch. But man consisting of bodie and soule, must wee not pray that both may bee fed with their daily bread?

Phil. We must, and doe in this prayer: but not in this petition. When I pray that Gods kingdome may come, then I pray for the foode of my soule: here when I pray for daily bread, I pray for necessaries belonging to my body.

Euch. By what reasons are you taught the contrary?

Phil. 1. Because I pray for such things in the second petition going before.

2. Because temporall things being to be prayed for, they can haue no fitter place to be desired then in this.

3. Seeing this prayer is a rule of all our prayers, we must in some one petition craue things temporall of God, euen as Agur did, Prou. 30.8. and Iacob, Gen. 28.20.

4. Many ancient, and the most new Writers thinke so.

Euch. What then do you meane by *Bread*?

Phil. I meane properly that kinde of sustenance, which wee call, Bakers bread; but figu-

figuratiuely all things, which are, or may be for the good of my body, and this naturall life: as strength by nourishment, health by Physicke, warmth by apparell, sufficiency by labour, and the blessing of God in the vse of all these and such like: 2. Kin. 6. 22. Iohn 13. 18.

Euch. Why doe you aske all these things vnder the name of Bread?

Phil. 1. Because bread is absolutely necessary for mans life [a].

a Ps. 104. 15.

2. To teach vs frugality in vsing Gods creatures [b].

b Iohn 6. 12

3. To make vs content with whatsoeuer God sendeth [c].

c Phil. 4. 11.

4. To make vs thankefull, if God giue more then bread [d].

d Psal. 23. 5.

5, Because in ancient times, bread was mans most ordinary foode, as appeareth, Gen. 18. 5. Psal. 104. 15. Marke 8. 4.

Euch. Why do you pray that God would giue bread?

Phil. To teach me, that all riches, whether of inheritance, or by gift, pains, trades, office, seruice, wit, marriage, or any other meanes, are the gift of God, who onely giueth man power to get riches, Deut. 8. 18.

Euch. What vse make you of this, that riches are Gods gift?

Phil. These vses I ought to make:

1. To

1. To acknowledge that all that I haue, commeth from God, and not by my selfe, or any other [e].

2. That I must not be proud of them, because I haue receiued them [f].

3. To admire Gods fauour, who hath made me rich, and others poore [g].

4. To vse them to the glorie of God, and the good both of my selfe, and others [h].

5. If I want such things, to aske them of God [i].

6. To teach me to get my substance with a good conscience, that so I may see they come from God [k].

7. That I despise not my poore brethren, which haue not such a largesse of Gods blessings as my selfe [l].

8. To bee content if GOD make mee poore [m].

Euch. But what neede haue rich men to make this prayer? It seemeth this is the poore mans *Pater noster*.

Phil. You told mee, that there is a twofold title to riches: the one, ciuill in the Courts of men; the other, religious in the high Court of GOD. Now rich men may haue a ciuil title without praying: but they must pray for a religious right to riches, and this is onely as they are the sonnes of God. Without this title, before God they

e Pro.10.27

f Rom.11.20

g 1.Chron. 29.16.

h 1.Tim.6. 17.

i Gen.29.20.

k 1.Sa.12.6.

l Prou.17.5

m Iob 1.21.

Iure fori, & iure poli.

are vsurpers, and cannot say that their riches are their owne, 1.Cor. 3. 22. Againe, rich men are but stewards to dispose, not Lords to command: and though they haue bread, yet they may want the staffe of bread: though they haue foode, yet may the vertue which is in food to nourish, be taken from them: Luke 1.53.12.15. Deut.8.3. Isa.3.1. Leuit.26.26.

Euch. Why then, good rich men need not to pray thus, for they haue a religious title to riches.

Phil. It is true indeede; yet because it is one thing to haue riches, and another thing to haue a blessing vpon riches, they must pray, that as God hath giuen vnto them riches, so those riches may in vse be blessed, both in themselues, and also to theirs, Eccles.5.12.

Euch. What then doe you pray for in this word, *Giue?*

Phi. 1. I pray, that God would giue me a ciuill title to my riches [2].

2 Pro.12.27.

2. That hee would giue mee a religious title to them.

Genes.26.

Eccles.5.17. 3. That hee would giue mee leaue to vse them.

Psal.37.25. 4. That hee would giue mee and mine comfort by them.

Euch. What else may I obserue out of this word, *Giue?* Phil.

Phil. 1. Our owne wants: for if we had all of our selues, wee would not craue anie thing of God.

2. Gods glory, that all hold vpon him, and are his beggers, from the King to the Cottager, Hos. 2.8. 2. Cor. 9.10.

3. Our duty not onely to labour to haue bread, but to haue it as Gods gift.

4. That all our indeuors without Gods blessing are in vaine, Psal. 127.4.

5. That when wee haue receiued, wee should say with Dauid, 1. Chro. 29. Whatsoeuer we haue receiued, we haue receiued it at thy hands, O Lord.

Euch. How doth God giue bread?

Phil. 1. By blessing the earth with increase, by seasonable weather, Hos. 2.21.

2. By placing vs in some honest calling, Psal. 28.2.

3. By giuing vs the staffe of bread, Leui. 26. that is, power to his creatures to nourish vs.

4. By making this bread not onely wholesome, but also holy vnto vs, that by it we may the better serue him.

Euch. Why doe you say, *Giue vs*, and not *Giue me?*

Phil. To teach me, 1. To pray especially for the prosperity of the godly [a]. 1. Cor. 10. 24 a Psa. 122 6.

2. To wish as wel to others as my selfe [b]. b 1. Ioh. 4. 21

3. To

3. To pitty and releeue with my goods, the poore estate of my brethren [c].

c Luk.10.33 2.Cor.8.14.

4. Not to repine at the estate of my betters [d].

d Mat.20.11

5. Not to contemne such as are in pouertie [e].

e Prou.17.5

6. Not to appropriate that to my selfe, which God hath giuen me for the good of others: 1.Sam.25.11. Eccles.11.1.

Euch. But what if God giue you not riches? what remedies were prescribed you against the desire of them?

Phil. 1. That God, euen in famine, doth quicken and reuiue them which feare him [f].

f Psal. 33.18.

2. Godlinesse is great gaine, if the mind of man be therewith contented [g].

g 1.Tim.6.6.

3. We do look for eternall life; therefore we should not care too much for this life [h].

h Rom.8.32.

4. We are seruants in our Fathers house: therefore hee will bestow vpon vs things conuenient [i].

i Psal.23.1.

5. Many are set aloft, and afterward haue the greater downe-fall [k].

k Dan.4.30.

6. Adam not contented with his owne estate, brought himselfe and his posterity to destruction [l].

l Gen.3.17.

7. We brought nothing into this world: & it is certaine we shal carry nothing out [m].

m 1.Ti.6.7.

Euch. What do you meane by *This day?*

This day.

Phil. By *This day*, I meane the present

moment

moment of time, in the which I doe, or shall liue, and wherein especially I stand in néed of things for this life, as beforetime I haue done.

Euch. Why doe you not pray that God would giue you bread for a weeke, or a moneth, or a yeere, but for a day?

Phil. 1. Because each day wee néede both bread it selfe, and with it, the blessing of God vpon the bread [n].

n Deut. 8.3.

2. To teach mee to bee content with my present estate, and not to care too much for the time to come [o].

o Mat.6.32.

3. That each day I may sée Gods singular prouidence [p].

Psal.55.23. p Psal.19.2.

4. That I should thinke that each day should be my last day, Psal. 29 5. 90.12.

Euch. Because you pray only for bread to day, tell me, Is it not lawfull to pray to bee rich?

Phil. It is very inconuenient, if not vtterly vnlawfull, to pray to be rich: as you taught me in your Sermon vpon this Petition.

Euch. By what reason was this point proued?

Phil. 1. Because riches are snares to intrap men [a].

a 1.Tim.6.9.

2. Such a prayer argueth discontentednesse [b].

b Pf.4.11.12

3. Couc-

3. Couetousnesse is a most grieuous
c Heb.13.5. sinne[c].
1.Tim.6.10. 4. Iacob and Agur in the Booke of the Prouerbs, prayed onely for foode and ray-
d Pro.31.7. ment[d].

5. In praying to be rich, it seemeth wee
e Ps.62.8.10. are not content to depend vpon God[e].

6. It is a signe of exceeding pride, that by
f 1.Tim.6.17 riches we would be aboue our brethren[f].

Euch. What then must you do in this case?

Phil. I must pray neyther for riches, nor
g Prou. 31.7. pouerty[g], but goe on in my calling, with
h 1.Cor.7.20 faithfull diligence[h], and waiting for a bles-
i Prou.10.22 sing from the Lord[i], be thankful for what-
k Iob 1.21. soeuer he shall send[k].

Euch. But because you must pray for this dayes bread, may you not lay vp for the time to come?

Phil. Yes, I may. 1. Ioseph did for seuen
l Gen.41.48 yeares to come[l]: The Apostles did, when they heard of a famine by Agabus the Pro-
m Act.11.28 phet[m]; and Christ did, in that he had a purse-
n Ioh.13.29 bearer[n], and commanded the broken meate
o Ioh.6.12. to be kept[o].

2. We are sent by Salomon to the pismire,
p Prou.6.6. who prouideth in summer against winter[p].

3. He that prouideth not for his family,
q 1.Tim.5.8 is worse then an Infidell[q].

4. We haue precepts of frugalitie and
r 1.Ti.6.18. thriftinesse[r].

5. We

5. We must get to doe good to others [a]. a Prou.3.2.

6. God hath giuen man foresight and prouidence [b]. b Deut.8.11.

7. The good huſwife is commended in the Prouerbs, who by labour and induſtry inricheth her family [c]. c Pro.31.13.

Euch. Yet Christ ſaith, Lay not vp treaſure vpon earth [d]. d Mat. 6.19.

Phil. That is, you must not ſeek it chiefly, and ſo as to neglect to lay vp treaſure in Heauen.

Euch. What rules must you obſerue in getting riches?

Phil. 1. That I get them by honeſt labour [e]. e Gen.3.19.

2. That I put no truſt in riches [f]. f Pro.11.28.

3. That I ſpare not, when I ought to ſpend them on others [g]. g Eccl.11.1.

4. I must not be a niggard to mine owne ſtate and perſon [h]. h Eccle.6.2.

5. That they become not hurtfull vnto me [i]. i Eccl.5.12.

6. That they may be pledges to mee of heauenly things [k]. k Geneſ.28. 13.14.

Euch. What is the vſe of all this?

Phil. 1. It commendeth Chriſtian care, and prouidence [l]. l 1.Tim.5.8.

2. It warranteth the poſſeſſiō of riches [m]. m 1.Ki 3.14.

3. It condemneth niggardly Parſimonie [n]. n Prou.12.

4. It

4. It confuteth our swaggering Prodigals, who, with the Prodigal sonne, so consume their inheritance, that at last they are
n Luk.15.33 Prou.6.26. brought to a morsell of bread n.

5. That each day I must depend on
o 1.Pet.5.7. God o.

Daily bread. *Euch.* What do you meane by *Daily bread?*

Phil. I meane such bread as is fit to nourish the substance of my body, and that I may be fed with foode conuenient.

Euch. Why doe you pray for daily bread?

Phi. Because my body is daily decaying, and so standeth in need of daily repairing,
p 1.Ti.5.23. euen as the Lampe stands in need of Oile p.

2. Because no meat can by nourishment be added to my substance, vnlesse God doth giue a blessing vnto it: I may eate and not be satisfied, earne siluer, and put it into a
q Hag.1.6. bottomlesse bagge q.

3. To put me in minde that I must not
r Deut.6.16. tempt God, by neglecting of meanes r, as they doe who labour not in an honest cal-
s Prou.10.5. ling s, and such as put an angelicall perfection in fasting, or vowing to the world a voluntary poverty.

4. To condemne such as make an idoll of meanes, and neuer craue a blessing from
t Hab. 1.16. God vpon the meanes t.

5. To distinguish it from that heauenly food, which in the kingdome of God we shal

once

once so taste of, that we nede not either often to craue it, or daily anew to receiue it.

6. Because without it, I may be hindred in the hallowing of Gods name, aduancing his Kingdome, and doing his will.

7. Because all creatures by the instinct of nature doe thus pray, Psal. 104.21.

Euch. But may the want of this daily bread hinder vs in Gods seruice?

Phil. Why not? as well as it did Abraham, whom famine draue into Egypt, Gen. 12.7. The Israelites, whom want of water caused to murmure against God, Exod. 16. And the Disciples, who forgetting to take bread with them, vnderstood not that warning which Christ gaue them, to beware of the leauen of the Scribes and Pharises.

Euch. How is bread said to be our bread? and how doe we pray for it? Our daily Bread.

Phil. It is said to be ours: 1. As we are in Christ.

2. As we get it by honest labour, and eate not the bread of violence, Pro. 14.17. 20.17.

3. As it is fit for our place and calling.

4. As we haue a proper title vnto it.

Euch. Why call you that ours, which is Gods gift?

Phil. 1. To magnifie GODS gracious bounty, who maketh that ours, which is not due vnto vs: 1. Tim. 6.7. Iob 1.21.

2. Be-

2. Because God hath ordained it for our vse.

3. As Christ is ours for the good of our soules, 1.Cor.1.30. so Gods Creatures are ours for the good of our bodies.

4. It is ours, because wee get it by our honest labor, Gen.3.19. Eccl.11.6. Hab.2.6.

5. As it is sanctified vnto vs by the word and prayer, 1.Tim.4.

Euch. What vse make you of this?

Phil. 1. That I must labour to be in
b 2.Cor.13.5 Christ [b].

2. That I may so get riches, that I may
c Ge.33.11. say they are mine [c].

3. That I may labour to maintaine my
d Ge.30.30. estate [d].

4. That community of goods is an Ana-
e Ios.13.7. baptisticall fancie [e].

5. That God would not haue all alike
f Prou.22.2 rich [f].

6. That I must impart my goods to the
g Pro.19.17 poore [g].

Euch. Doe you thinke that a man being ready to die, needes to make this prayer: For I haue knowne some, euen at the place of Execution haue refused to say it?

Phil. It was their errour, not knowing the meaning of this petition. Euen at the houre of death, we must pray thus.

1. In regard of our thankefulnesse to God,

God, who hath fed vs all our life long.

2. In regard of our present estate, that God doe not take from vs the comfort and strength of any of his creatures, so long as we liue.

3. That God would continue this blessing to the suruiuing generation.

Euch. What wants do you here bewaile?

Phi. 1. I bewaile mens great couetousnes.

2. Their discontentment.

3. Their idlenesse.

4. Their vnfaithfulnesse.

5. Their vnmercifulnesse in getting and képing of riches.

6. Mine owne & others vnthánkfulnes, for ỹ portion which God hath allotted vnto vs.

Euch. What things do you here pray for?

Phil. 1. I pray héere for all meanes by which I and others may haue our daily bread; as seasonable weather for the fruites of the earth; sympathy of all creatures, that the heauens may heare the earth, the earth the corne, and it vs: for godly magistrates, for the maintenance of peace, and procuring of plenty: For valiant souldiers to defend our Land: for painefull husbandmen, and tradesmen in all callings: for prudent huswiues, faithfull seruants, and that euen our beasts may be strong to labour *. * Ps. 144. 14.

2. I pray for peace in all kingdoms, plen-

tie in our borders, health in our bodies and that the staffe of bread be not take from vs.

3. I pray for humility in acknowledging Gods good gifts, and blessings to me: contentednesse in our estates, diligence in our callings, faithfulnes in our dealings, prouidence to get, frugalitie to lay vp, liberalitie to giue out, magnificence in doing great workes, thankfulnesse for our goods, ioy at the good of others, and that God would giue vs all that which is fit for vs.

Euch. What do you heere pray against?

Phil. 1. I pray against vnseasonable weather, disorder of creatures, vngodly lawes, cowardly souldiers, and vnfit people for their places and callings.

2. I pray against vniust wars, cleannesse of teeth, and that the staffe of bread may not be taken from vs.

3. I pray against pride in abundance, discontent in want, negligence in mens callings, vnfaithfulnesse in dealing, improuidence in getting, parsimonie in hoording, prodigalitie in spending, and vnmercifulnesse in not giuing to the poore.

4. In a word, I pray against all vnthankfulnes for Gods creatures, our much abusing of such good gifts of God: yea against all such sicknesses as may hinder vs from getting our daily bread.

Euch.

Euch. What do ye heere giue thanks for?

Phil. I thanke God heere for ſeaſonable times, godly Gouernours, abundance of all things, and for all ſuch things as before I prayed for. And by name, I thank God that he hath hitherto prouided ſo bountifully for me & others, that we haue a ſufficiencie for our preſent eſtate, and doe ſée his bleſſing in the getting, hauing, and vſing of al his creatures: And that in the ſweate of our browes we do eate that bread, which by reaſon therof, cannot be called the bread of Idleneſſe.

Euch. Which are the two laſt petitions?

Phil. *Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill.* Forgiue vs, &c. Leade vs, &c.

Euch. What doe yee learne out of this order, that after our prayer for daily bread, wee ſay, *And forgiue vs our treſpaſſes, and leade vs not into temptation, &c?*

Phil. I do heere learne theſe fiue leſſons;

1. By hauing my daily bread, to lift vp my minde for ſpirituall bleſſings to God [a]. a Luk 11.13

2. To ſéek more earneſtly for the pardon of my ſinnes then I doe (though alas I doe not) for my daily bread [b]. b Act.2.39.

3. That ſéeing I make theſe two petitions for my ſoule, therefore my care muſt be double to doe good for my ſoule [c]. c 2.Pet.1.10

4. That it is nothing to haue my daily

bread, vnlesse God giue vnto me the pardon
d Wisd. 5.8. of my sinnes [d].

5. That if God giue me my daily bread, I had most need to pray for the forgiuenesse of my sins, because therein I am most subiect to sinne against God [e].

e 1. Sam. 11.1.

6. That if I want my daily bread, sin is
f Psa. 107.34 Lam. 3.44. Isa. 59.2. the cause that I want it, and all blessings [f].

Euch. What is contained in these two last petitions?

Phil. In the former of them I pray for grace, and in the latter for perseuerance in grace.

Euch. How many things are contained in
Forgiue vs our trespasses, &c. the fift petition, *Forgiue vs our trespasses? &c.*

Phil. Two things: 1. A prayer, in these words, *Forgiue vs our trespasses.*

2. A condition: *As wee forgiue them that trespasse against vs.*

Euch. What is the summe of this petition?

Phil. That it would please God, for his Sons sake, to be good to me, and all his children, in the dashing out and washing away all our sinnes, as wee are ready to forgiue
g Matth. 6. 14. 15. others [g].

Euch. Why doe you pray thus?

Phil. 1. To manifest Gods goodnes, who tells me here, that it is possible to obtaine forgiuenesse of sinnes.

2. To the end I might thinke of the nature

ture of sin, which hinders vs from all good things here, Leuit.26. and of Gods Kingdome hereafter, Psal.15.2.3. Reu.21.

3. To meditate of Gods mercy to man, to man I say; he spared not the Angels that sinned, 2.Pet.2. he spared vs.

4. To assure me, that though I by sinne forget to performe the obedience of a sonne, yet God still retaineth the compassion of a Father.

Euch. Vnto whom doe you pray for the forgiuenesse of sinnes?

Phil. Not vnto any Angell, Saint, creature, or man, but I pray onely to my Lord God [h].

h Psal.51.1.

Euc. Why do you pray thus onely to him?

Phil. 1. Because he only can forgiue sins [i].

i Mat.9.2.

2. Because I am commaunded so to pray [k].

k Hos.14.3

3. Because against him onely I haue sinned [l].

l Psal.51.4.

4. Because I must not giue his honor to another [m].

m Dan.9.5.

n Psal.50.10

5. Because the Church vseth so to pray [n].

6. Because I beleeue onely on him [o].

o Iohn 14.1

Euch. What doth this teach you?

Phil. 1. That God alone is to be called vpon [p].

p Psal.25.1.

2. That Christ is very God, because of himselfe he forgiueth sinnes [q].

q Matth.9.2

Euch. What vse can you make of this doctrine?

Phil. 1. That when I haue sinned, I must
r 2. Sa. 14. 10. come to him for pardon [r].

2. That their doctrine is an erronious doctrine, which call vpon Saints as well as
s Mat. 15. 24. vpon God [s]: or dreame of perfection in this life: Iob 9. 3. Prou. 24. 16. Rom. 7. 23.

3. That I must be thankfull to my gracious God, who wil pardon and forgiue me
t Psa. 103. 3. all my sinnes [t].

4. That I must take hede of sin, because
u Rom. 6. 21 I must euer craue pardon for it [u].

5. I must labour to be in the number of those (vs) who may sue for pardon.

Euch. What doe you meane by this word
Forgiue. *Forgiue?*

Phil. That it would please God so to discharge and couer all my sins, as that they may neuer be imputed vnto me, eyther to make me despaire in this life, or to be pu-
x Act. 7. 60. nished in the life to come [x].

Euch. How are sins said to be discharged?

Phil. 1. When they are discharged by the person that committed them: so the diuels and the damned discharge their debts by
y Mat. 18. 34 25. 41. suffering [y].

2. When they are payed by another, and
z Gala. 3. 14 so are our sinnes discharged by Christ [z].

Euch. In what respect may this second satis-

satisfaction be called forgiuenesse?

Phil. 1. In respect of vs, who neither doe, nor can confer any thing to this satisfactiõ[a]. a Luk.17.10

2. In regard of Christ, who alone doth forgiue them[b], and wee no way are able to requite him[c]. b Matth.9.2 c Psal. 103.1

3. In respect of God the Father, who in loue giueth his Sonne, and accepteth his obedience as our satisfaction[d]. d Ioh.3.16.

Euch. What learne you by this?

Phil. 1. That as Benadad did to the King of Israel[e], so must I humble my self to this King of kings. e 1.King.20 31.

2. That I must humble my selfe to him, because he is ready to forgiue my sinnes[f]. f 1.Iohn 1.7.

3. That there can be by man no satisfaction for my sinnes, for Our merits, is Gods mercy, saith a Father. g Mat.16.26

Euch. What sinnes must you confesse to God?

Phil. Both knowne and vnknowne: knowne in particular[h], vnknowne in generall[i]. h 2.Sam. 12. i Psal.19.14.

Euch. Ought you not to confesse your sinnes to man?

Phil. Though Auricular Confession be a doctrine of diuells, yet if sins be so grieuous vnto my conscience, that I cannot bee perswaded of the pardon of them, neyther can finde comfort by confession to God, I am

bound to confesse sinnes troubling mee, to man, especially to my godly Minister, or to such a Preacher of Gods word, as is able to comfort me in regard of his knowledge, and
k Act.16.30 fit to comfort me in regard of his secrecie[k].

Euch. How are you bound to confesse your sinnes?

Phil. Euen as a guiltie prisoner must do
i Ios.7.20. at the barre[i].

1. I must bring my selfe before GODS
m Lu.15.18. Iudgement seate[m].

2. I must put vp an Indictment against
n Luk 15.19 my selfe[n].

3. I must giue sentence of condemnation
o Ionas 1.12 against my selfe[o].

4. I must sue for pardon at the hands of
p Psal. 51.1. my God[p].

Euch. How many things are required in true confession?

Phil. Fiue. 1. It must be voluntary,
q 2.Sam.12. without constraint[q].

2. Personall, without laying it vpon o-
r Gen. 3.12. thers[r].

3. Particular, without denial of the fact.

4. Impartiall, by aggrauating each cir-
s 1.Sam.24. cumstance[s].

5. Hearty, with all signes of sorrow[t].
t 1.Cor.7.11

Euch. Why are you bound to aske God forgiuenesse?

u Rom.3.10 Phil. 1. Because all men haue sinned[u].

2. Be

2. Because God heareth not sinners [x]. [x] Ioh.9.3.

3. Because sins seuer man from God [y]. [y] Isa.59.2.

4. If I conceale these sores, they are hardly cured [a]. [a] Psal. 32.5.

5. The more I like sinne, the more with Iaels wife it will kill me [b]. [b] Iud.4.18.

6. Of all burdens there is none like to the burden of sinne [c]. [c] Mar.11.

7. If I confesse, GOD is ready to forgiue [d]. [d] 1.Ioh.1.7.

8. Gods seruants haue done the like [e]. [e] 2.Sam.12.

9. If I feele not sins forgiuen in this life, it is to be feared, they will not be forgiuen in the life to come [f]. [f] 2.Cor.7.10

10. There is neither comfort nor content in any worldly thing whatsoeuer, vnlesse I can be assured of this forgiuenesse [*]. [*] Matth.9.2 Psal.103.22.

Euch. Why doe you say, *Forgiue vs?* Forgiue vs.

Phil. Because I must pray, that God would not onely forgiue mee, but that hee would also forgiue all men in the world [g]. [g] Dan.9.16.

Euch. But you are bound to beleeue the forgiuenesse of sinnes: will you pray for that which is had already?

Phil. I do not, as mistrusting that God hath not forgiuen them [h], but that I may feele in my heart, that God hath forgiuen them [i], & that I may apply that to my selfe which the Father hath purposed, his Sonne purchased, and the holy Ghost sealed; and [h] Rom.3.38 [i] Psal.51.10.

that

that by faith, I may daily more and more be confirmed in the free pardon of all my sins.

Euch. Yet to pray thus for pardon, it seems to open a gap to sinne freely.

Phil. May rather, if I haue grace, the more I pray that my sins may be pardoned, the more wil I hate and detest sin [k]; and the more I am perswaded that God hath forgiuen me, the more I will labor to liue godly, Rom. 12. 1. 1. Ioh. 3. 3. Tit. 2. 11. Luke 1. 74.

k Psa. 51. 14.

Euch. What vse do you make of this, *Forgiue vs?*

Phil. 1. That as I sue for mine owne pardon, so must I with the Saints sue for others [l].

l Exo. 38. 32

2. That I must be sory when men dos sinne [m].

m Psal. 119. 136.

3. That I may not vncharitably discouer other mens sinnes [n].

n Gal. 6. 1. 2. 1. Pet. 4. 8.

4. That I must not cause any man to sinne [o].

o Pro. 7. 18. Genes. 39. 8.

5. That I must not delight in any sin [p].

p Psal. 119. 104.

6. That I must forgiue my brethren [q].

q Gen. 50. 21

Euch. May you then pray for all men, euen the wicked?

Phil. I may, because ỹ Lord alone knoweth who are his [r]: and in the iudgement of charitie, I may pray for the conuersion, or confusion of the most wicked in the world [s].

r 1. Tim. 2. 19

s Rom. 10 1. Psal. 25. 3.

Euch. But to let passe such wicked ones as

God

God may call, may I pray for the Reprobate, whom he will neuer call? What comfort can I haue to pray for that which shall not be obtained? and what good shall they reape by such a prayer?

Phil. Indéede many wicked ones are to be prayed for, and it was the custome of the ancient Church, to intreate God to giue Infidels Faith, Idolaters Truth, Iewes Light, Heretikes Repentance, Schismatikes Humilitie, and to commend vnto him the cause of all mankind. But concerning Reprobates, albeit no mã must pray to saue them whom God, in his secret counsell, knowes to be Reprobate, that is to say, to change or abrogate his eternall decrée; yet concerning them, you taught me to obserue foure conclusions.

Euch. Which are they? for surely this thing is of especiall consideration.

Phil. The first was this: Wee pray not God to saue those whome wee beleeue hee hath reprobated from all eternitie.

Euch. And why not those?

Phi. The reason is, because no man prayes for that which God hath made no promise to grant, as there is no promise that he will saue him or those whom he hath reiected from election, but the contrary, an expresse reuelation that he will condemne them.

Euch.

Euch. Which is the second conclusion?

Phil. The secõd is this, It is vnknowne to all men, who, in particular are Reprobates: there may I grant be violent signes of reprobation, as want of the Word in Turkes, contempt of it in Iewes, rebellion with an high hand in carnall Christians; yet these are onely guesses, not grounds. And, as many recouer of diseases, which Physicians count deadly: so many of sins, which themselues sometimes, and often others doe thinke deadly.

Euch. Giue me now the third conclusion.

Phil. Thirdly, you said that the commandement of God no where distinguisheth betweene Elect and Reprobate, but generally bindes to pray for all men.

Euch. Is there then no distinction to bee made of them?

Phil. With man there is not in his prayer; with God there is, he onely made the decree, and we must let him alone with his owne worke, Deut. 29.29.

Euch. Why, then may we still pray for any man?

Phil. You said wee may, because it is morally possible that he may be saued.

Euch. What is that morall possibilitie?

Phil. Euen that which in our vnderstanding may be so, by reason there are many things

things, which, for any thing we know, may fall out to effect it, albeit absolutely in Gods knowledge it shall neuer be.

Euch. What morall possibilitie can a man haue of a cast-away?

Phil. It consisteth in these fiue things. First, in the generall promises of the Gospell offered to all. Secondly, in the efficacie of Gods grace when it commeth. Thirdly, in the possibilitie that it may come. Fourthly, in the Commandement to pray that it may come. Fiftly, in the examples of diuers in desperate estate, to whom it hath come.

Euch. Wel, I see you wil haue vs to keepe a morall coniecture, that the most wicked may repent and be saued: which now is the fourth conclusion?

Phil. It is this: though in the sence of the first conclusion, we doe not pray that all men generally, including the Reprobate, may be saued; nor can giue thankes for the saluation of those whom GOD saues not; yet for the temporal good of reprobates and all, whether spirituall, or concerning their outward state, we may both pray and giue thankes.

Euch. And why so?

Phil. The reason is, because God giues such temporall things to the Reprobate, and for

for the Churches good; to glorifie his name, magnifie his liberalitie, make them without excuse, and to benefite his children: which being once belonging to the sanctification of Gods name in the wicked, wee iustly pray for all that which may aduance them.

Euch. What if a man sin against the holie Ghost: may you pray for such a man?

Phil. Few, or none, haue now the Spirit of discerning, to know when a man sinneth against the holy Ghost; and therefore we must take heede how we censure it.

Euch. Yet giue mee some notes to know this sinne.

Phil. I will giue you these.

1. It is against that illumination which man hath by the holy Ghost, Heb. 6.

2. It is a sinne of malice against God, to deny him when a man needes not.

3. It is against the person of Christ, Heb. 10.16.

4. It is in none but such as haue had great knowledge and feeling, Heb. 6.6.

5 It is not a bare cogitation, but a malicious detestation of God.

6. It is not for a while, but continuall.

7. Not euery wicked man, yea, not euery such a wicked man as knoweth the Gospel, doth commit this sinne.

8. The

8. The Elect cannot fall into it.

9. Christ can forgiue this sinne, but he will not, because such a sinner doth despise, and despairs of grace.

10. All sin, either of presumption, or malice is a fore-runner of this sinne, if such persons repent not.

Euch. Why are sinnes called debts?

Phil. Because by them we become bounden & indebted to God, either to discharge them, or to be imprisoned for them, Matth. 18.32. Luke 13.4.

Euch. How many kindes of debt are there in sinne?

Phil. Three. 1. A debt of obedience which we owe to God, but haue not paid it, through transgression [t]. [t] Gen.2.17. & 3.6.

2. A debt of punishment, because we haue transgressed [u]. [u] Rom.6 23.

3. A debt of purity, which wee owe by reason of our corruption after our transgression [x]. And against all these debts, I must seeke that I may get my Quietus est, in this life, that I be not tormented in the life to come [y]. [x] Rom.8.12. [y] 1.Ioh 2.2.

Euch. Why are sinnes called ours?

Phil. Because they properly proceed from our selues, and we are not by God compelled to sinne [z]. [z] Iames 1. 13.14.

Euch. What vse make you of all this?

Phil.

Phi. 1. That I must especially labour for pardon of mine owne sins [a].

a Psal. 51.

2. That I must not accuse GOD as the author of sinne [b].

b Isa. 63. 17.

3. That because I daily must aske forgiuenesse, therefore euen the best men doe sinne daily, [c] Luke 5.8. 1. Timoth. 1. 15. 1. Iohn 1.9.

c Pro. 24. 16. 2. Chr. 6. 36.

4. That as God is patient towards me, so must I bee patient towards my brethren [d].

d 1. Tim. 5. 15

5. I must haue a fellow feeling of the sinnes of others.

6. That I must no lesse pray for the pardon of their sinnes then of mine owne.

7. That of my selfe I am not able to discharge this debt, neither can say, *Haue patience with me, and I will pay thee all*, Mat. 18.

Euch. In whose name must you get this pardon?

Phil. In the name of Christ, applyed to me, in the preaching of the Gospel, by a true faith: for he is the propitiation for our sins, and without him we cannot appeare in the sight of God [e].

e Act. 4. 12. 10. 43. 1. Iohn 1. 7 Hebr. 9. 28.

Euch. Why must you looke for forgiuenesse from Christ?

Phil. 1. Because of my selfe I cannot appeale Gods *Wrath*, Isay 33. 14. 2. Pet. 2. 4. Iude 6.

2. I

2. I am not able to satisfie his *Iustice*, for he will not iudge the sinner innocent: Exo. 34.6. Psal. 5.5.

3. Hee hath taken vpon him to bee my suretie.

4. He alone hath purchased my pardon, being an innocent *man*, and eternall God: Hebr. 2.16.7.26. 2.Cor. 5.19. Isay 53.5.6. Dan.6.24.26.Ier.23.6.Ioh.1.29.1.Pet.1.18. Psal.51.9. Zach.13.1. Tit.3.4.5. Colos.2.1. 1.Tim.2.5. 1.Iohn 2.1.

Euch. But hath Christ obtained for vs such a plenary remission, as that wee neede not looke for any other?

Phil. He hath: for 1 there is no condemnation to them that are in Christ Iesus: Rom.8.1.

2. He hath blotted out the *hand-writing* against vs, & nailed it to his crosse, Col.2.14.

3. There is but one *Mediator* betweene God and man, the *Man* Iesus Christ: 1. Tim.2.5.

4. He is the *Propitiation* for our sinnes: 1.Iohn 2.2.

Euch. May you not discharge veniall sins by your selfe?

Phil. No sinne is veniall, if wee regard Gods *infinite* Iustice: Matt.5.28. 1.Ioh.3.15. Numb.6.23. Psal. 130.5. All sinnes are veniall, if we respect Christs *All-sufficient* merit:

rit: Rom.5.18. Psal.130.7.1.Iohn 2.1.

Euch. Doth not God remit the fault, and yet retaine the punishment for the fault?

Phil. In no case. First, he will not pardon the debt, and yet keepe me in prison for the debt.

2. The fault and the punishment for the fault, are *Relatiues*, as the cause, and the effect; suppose the one, the other must be; take away the one, the other also is taken away: Gen.2.17.

3. Christ did not only take vpon him the guilt of sinne; but also the punishment for sinne: 1.Pet.2.34.

4. It were against Gods iustice to punish that which he hath pardoned.

5. What mercy were this to forgiue a sinne, and yet to punish the same sinne?

6. Euen in ciuill contracts, if the Obligation be cancelled, the debter is acquitted.

7. How shall he be blessed that hath the pardon of his sinne, if he be punished after pardon of his sinne? Psal.32.1.

8. Being iustified by faith, I haue peace with God: I could not haue it, if I might be punished.

9. Who shall lay any thing to the charge of the Elect? it is God that iustifieth, who shall condemne? saith Paul, Rom.8.33.

10, This were to make Christ an imperfect

perfect Saviour, which is against the word of God.

Euch. Was not *Davids* sin pardoned, and yet he punished after for it? 2.Sa.12.13.14.

Phil. He was chastised by a Father, not punished by a Judge: for corrections to Gods children, cannot properly be called punishments: Psal.103.10. 1.Cor.11.32.

Euch. Why then was *Nebuchadnetzar* advised to redeeme his sinnes by repentance, and his iniquities by mercie to the poore? *Dan.*4.24.

Phil. You taught mee, that the Hebrew word translated by the Latine Translator, *Redeeme*, doth not signifie to *buy out*, but to *breake off*: and this will make nothing for satisfaction.

Euch. What vse can you make of this?

Phil. That all Popish commutation of eternall punishments, into temporall satisfactions, is vnlawfull: as *Pilgrimages, Fastings, whippings, Pater-nosters, Invocation of Saints, Almes, Bells, Purgatorie, Pardons, Iubiles, Workes of Supererogation*, and such like: all which deuices are ouerted by that one saying of Saint Iohn, *The bloud of Iesus Christ his Sonne, doth purge vs from all our sinnes*, 1.Iohn 1.7. this is proper to the Elect, and is daily renewed to them in the Word and Sacraments.

Euch. What is the cõdition of this petition?

Phil. *As we forgiue them that trespasse against vs.*

Euch. Is our forgiuing of men a reason why God should forgiue vs?

Phil. No, it is not. For, God for Christs sake doth forgiue vs[f]: and if it were a cause, then must the forgiuenesse of sinne proceede from our selues.

f Ephe.4.32

Euch. What then is it?

Phil. It is a *Signe*, assuring vs that God hath forgiuen vs; & a *Comfort* cheering vs, that God will forgiue vs; a *Promise* binding vs to pardon our brethren; & a Law teaching vs, that if we will haue God to forgiue vs, we also must forgiue others[g].

g Matt.6.14 15.

Euch. Why then is this condition added?

Phil. Not to teach God, how hee should forgiue vs, but to teach vs:

1. That hee greatly delighteth in this worke of mercy.

2. That hee may else say vnto vs, Why doest thou aske forgiuenesse of thy *Father*, when as thou wouldest not forgiue thy brother?

3. That as we look for a plenary pardon at the hands of God: so wee should giue the like vnto all men, Mat.6.15.7.2.

4. That if we would haue God forgiue vs, so often as we offend him; we also should forgiue

forgiue our brother, so often as he offendeth vs, Luke 17.4. Wee would giue all the world for the pardon of sin, will we not pardon our brother, that God may pardon vs?

Euch. But because sin to man is heere called *debt*, how becomes man thus a debter to man, and how is this sinne called a debt?

Phil. Not as it is a sinne against God, and his righteous Law, but as it is a trespasse done to man, either to his body by killing, or hurting it; to his goods, by stealing them; credit, by slandering of him; or to his chastitie, by defiling his neighbors bed.

Euch. Why is this sin called a debt to man?

Phil. 1. Because wee owe loue [g], which is now broken. g Rom.13.8.

2. Because we owe punishment for doing wrong [h]. h Iudg. 1.8.

3. Because wee owe satisfaction for the wrong done [i]. i Leuit. 6.4.

Euch. Is euery debt to man to be remitted?

Phil. No, there is a debt of *Charitie*, which we owe to our Neighbour, and this debt we must euer owe, Rom.13.8.

Euch. How is man said to forgiue man?

Phil. When hee doth pardon eyther the wrong done [k], or the punishment appointed for the wrong [l], or the satisfaction which the offender is bound to make [m], or all of them as occasion is offered, Matth.18.32. k Gen.50.21 l 2.Sa.19.23 m Luke 7.4.

Euch. What things were obſerued vpon this?

Phil. Three.

1. That man may forgiue man, and yet God will punish him [n].

n Acts 7.

2. That though man will not forgiue, yet God will, if the offender repent [o].

o Iohn 8.

3. That though God and man forgiue, the party offending is to be punished [p].

p Ioſ.7.24.

Euch. What good cometh by forgiuing an offence?

Phil. By it: 1. I am like vnto God, Pſa. 103.3. Gen.50.21.

2. I imitate good men, 2.Sam.19.23. Yea the nobleſt Creatures, which are more ſlow to wrath then waſps and flies, and ſuch baſe animals. It is the property of a ſicke, and not a ſound man to be teſty and fretfull.

3. I haue much comfort by it, 1.Sa.25.31

4. I ſhal baniſh malice out of mine heart.

5. I may with aſſured comfort, ſue vnto God for mine owne pardon, Mat.18.6.14.

6. I ſhall cauſe mine enemy to loue me.

7. Then God will auenge my cauſe: Prou.25.21.

8. I ſhal be fitter for the Lords Supper, Mat.5.25. Gen.4.4.

Euch. May a man forgiue him that hath offended him, and yet ſue him at the Law?

Phil. Hee may not onely ſue his aduerſary,

sary, but pursue him to death, and yet forgiue him; for, vnlesse offenders be punished, Gods glory will be hindred [q], Iustice decayed [r], the common-weale ruined [s], and all men wronged [t], and bad Iudges punished [u].

q 1.Sa.15.9.
r Eccl.8.11.
s Hos.5.10.
t Prou. 11.14.
u Prou. 29.4.
t Iudg. 17.6
u Ierc.22.17

Euch. VVhat rules must you obserue in going to Law?

Prou.24.24.

Phil. 1. I must doe nothing with a reuenging minde [x].

x Ro.12.19.

2. I must take heed that I offend not the Church [y].

y 1.Cor.6.1.2.

3. I must doe it for the maintenance of peace [z].

z Ac.21.22.

4. I must labour by it to better mine aduersary [a].

a Iam. 5.19

5. I must not sue for each trifling matter [b].

b 1.Cor.6.7

6. I must vse all other good meanes, and make law my last remedy [c].

c Matth.18.29.31.

Euch. May the Magistrate punish a malefactor, and yet be said to forgiue him?

Phil. He may doe it: for he is, 1. The Minister of God, to take vengeance of him that doth euill, Rom.13.4.

2. The offence which he doth punish, is not against his person, but against the common wealth.

Euch. But when the flesh wil tell you, that you must be reuenged, what cautions were giuen you to stay your anger?

Phil. You gaue me these cautions.

1. That I must consider that it is Gods doing [d].

d 2.Sa.16.10

2. That I haue also wronged God and man [e].

e Eccl.7.24.

f Mat.18.32

g Gala.5.13. 44.

3. That Christ hath forgiuen me more [f].

4. That forgiuing is a duty of loue [g].

5. That I must not destroy him for whō Christ died [h].

h 1.Cor.8.11

6. If I doe not forgiue, I incurre Gods wrath [i].

i Matt.6.15.

7. That by forgiuing, I am like vnto God [k].

k Ephes.4. 31.32.

8. That it is my duety to doe nothing through contention [l].

l Phil.2.3.

Euch. But if I must forgiue mine enemies, why did *Dauid* and others pray against theirs? Psal.54.7. Numb.16.15. 2.Tim.4.14.

Phil. They did so, not in malice, or desire of reuenge: but, 1. Vpon a zeale to Gods glory.

2. By the spirit of reuelation, knowing that such men were in truth cast-awayes, and vtter enemies to the truth of God.

Euch. What vse do you make of this?

Phil. 1. That I am bound to forgiue all persons [m], all sinnes [n], and at all times [o], when man offends me: and that fully.

m Col.3.13.

n Prou.10.

o Mat.18.32

p 2.Cor.13. 11.

q Math.5.9. Exod.2.13.

2. That I must liue in peace [p], and labour to make peace [q]; and shew all tokens of

of loue to mine aduersary, that he may assure himselfe that I haue forgiuen him, not by halfe, but altogether.

2. What if I forgiue not, I curse my selfe [r]. r Matt.6.12.

4. That they hurt themselues, who leaue out this condition in the Lords Prayer, because they will not forgiue.

5. That it is a signe of grace to forgiue [s]. s Mat. 18.32

6. That no man liuing in malice, can say the Lords Prayer as he ought to do [t]. t Mar. 5. 24.

7. That it is difficult to beleeue the forgiuenesse of sinnes [u], because this petition hath a condition to perswade vs annexed vnto it. u Mar. 9 24

8. That if they be commended who forgiue their enemies, what shall become of them who prosecute and persecute the Saints of GOD, by whom they receiue much good? Pro. 11. 11.

Euch. What do you heere bewaile?

Phil. 1. The corruption of my nature prone to sinne.

2. The burden of my sinne, which I my selfe can neuer beare.

3. That I feele not the want of Christ, who onely can forgiue sinne.

4. That I am not so ready to forgiue men, as God is ready to forgiue me.

Euch. What things do you here pray for?

Phil.

Phil. For three things.

1. For Humiliation.

2. For Iustification.

3. For Reconciliation, and loue to men.

Euch. In Humiliatiō what do you pray for?

Phil. 1. That I may see my sinnes.

2. That I may feele them.

3. That I may bewaile them.

4. That I may most earnestly craue pardon for them, seeing the burden of sinne is a most heauy burden.

Euch. How do you pray for Iustification?

Phil. That Christs righteousnesse may be made mine, and my sinnes may be laid vpon Christ, for his mercies sake.

Euc. How do you pray for Reconciliatiō?

Phil. That God would giue mee a heart to be reconciled to men, so as I may pardon them, and they me.

Euch. VVhat things doe you pray against?

Phil. I pray against blindnesse of minde, hardnesse of heart, continuance in sinne, and the least opinion of mine owne righteousnesse, that I should lightly regard Christ: And lastly, against al hatred, by which I am kept from louing my brother.

Euch. VVhat do you giue thankes for?

Phil. I thanke God that hee hath giuen me a sight and sence of sin, and perswaded mee of the pardon and forgiuenesse of them

in

in his Sonne; and that howsoeuer I sustaine many wrongs at the hands of men, yet I can be contented to forgiue them, as God for Christs sake hath forgiuen me.

Euch. VVhich is the sixt petition?

Phil. *And leade vs not into temptation, but, &c.* The sixth Petition.

Euch. VVhy is it placed after the fourth petition?

Phil. To teach me, that if God giue me, daily bread, I am subiect to be tempted with pride[a], and therefore must pray against it: and if hee denie mee daily bread, I am subiect to be tempted with despaire[b], and so must pray against it. a Psal 30.6. Leade vs not into temptation. bPsa.22.1.2.

Euch. Why is it set after, *Forgiue vs our debts?*

Phil. That by this I may learne:

1. That forgiuenesse of sinnes and temptations are inseparable companions[c], and that such as are not acquainted with temptations, are as yet in the power of that strong man, who keepeth the house of a secure soule[d]. c Luke 22. 31.32 2.Cor.7.5. dLuk.11.21.

2. That as the former Petition answereth to the first part of the couenant of grace, consisting in the remission of sinnes: so this is answerable to the second part, which consisteth in the writing of Gods Lawe in our hearts, so as wee shall not finally be ouercome in temptation.

Euch.

Euch. VVhy is it coupled to the former petition by this word *and?*

Phil. 1. To teach vs, that as wee haue prayed for pardon of sinnes past, so we must labour to preuent sinnes to come, Psal.66. 18. Prou. 28.13. 1.Pet.4.3. It is a comfort to heare this voyce, Thy sinnes are forgiuen thee, Matth.9.3. but withall, wee must remember that, Iohn 5.14. Sinne no more, &c.

2. To admonish me, that I be not secure when I feele the forgiuenesse of sinnes; for then am I in most danger to bee assaulted by Sathan, and ouercome by my weake flesh, Mat.12.43.26.40.

Euch. VVhy are the godly led into temptation?

Phil. 1. To keepe them vnder, that they
e 2.Cor.12.7 be not proud of Gods grace [e].

2. To winnow the chaffe of sinne from
f Lu.22.31. Gods corne [f].

3. That Gods power may appeare in
g2.Cor.12.9 mans weakenesse [g].

4. That his mercy may be seene in keep-
h Lu. 22.32. ing them from a finall fall [h].

5. That they may bee like Christ their
i Rom. 8.17. head [i].

6. That they may acknowledge, that all
k 2.Cor.3.5. strength is from God [k].

7. That by this they may know themselues for Gods children, who alone are so tempted,

tempted, that they recouer in temptation [l], [l] Psal.37.24.

Euch. What else doe you learne, that after prayer for pardon of sinnes, you desire not to be led into temptation?

Phil. I am taught, that if I haue sinned and obtained pardon, I must take heede of a relapse into an olde sinne, or any practise of new.

2. That who so hath this gracious pardon, he can and shall resist sinne in the end; though with Dauid and Peter, he be foyled in the beginning [n]. [n] Tit.2.11. Cantic. 5.3. Iames 4.7. 2.Cor.10.5.

3. That forgiuenesse of sinnes and grace are inseparable companions, and can be no more seuered, then light from the Sunne, or heate from fire [o]. [o] Matt.7.25 16.18 1.Sa. 15.16.

Euch. Were you taught nothing else out of this order?

Phil. Yes, you taught mee foure other instructions: all which (as you said) did arise out of this, that immediately vpon the craving pardon for sinnes, we do in the next place desire not to be led into temptation.

Euch. Which are they?

Phil. 1. That he that hath grace, can (in some sort) resist temptation, though hee be foyled sometime with the same [p]. [p] 1.Cor. 10. 13.

2. That forgiuenesse of sinnes, and perseuerance in grace, are inseparably vnited together [q]. [q] Rom.8.8.

3. That

3. That whosoeuer wanteth grace, can-
r Rom.8.8. not at any time resist temptation [r], though he refraine from some sinnes, to which he is
f Matt.6.20. indisposed [f], for resistance is the combate
t Gala.5.26. betweene the flesh and the spirit [t].

4. That he that wanteth grace, if hée be once foyled in temptation, cannot at all re-
a 1.Sa.16.14 couer himselfe [a]; for though the righteous fall and rise againe, yet the wicked (saith
b P.o.24.16 Salomon) shall fall into mischiefe [b].

Euch. But if we be perswaded of the pardon of our sins, why need we to pray, *Leade vs not into temptation?*

Phil. Sir, you taught me that it is néedfull, for these reasons:

1. Because by nature man is prone to be
c Gene.3.1. tempted [c].

2. Because many are the allurements to
d 1.Ioh.2.16 tempt vs [d].

e Heb.3.13. 3. Because sin is a deceitfull tempter [e].

4. Because Sathan is a subtill, cruell,
f 1.Pet.5.8. 2.Chro.21.1 and diligent tempter [f].

5. Because it is only in the power of God,
g Luk.10.19 to giue man power to resist temptations [g].

Euch. What is the summe of this petition?

Phil. That I may be deliuered from two maine enemies of Gods grace, whereof the one is *temptation*, the other is *euill*.

Euch. Doe you make these words two petitions, or no?

Phil.

Phil. 1. Such as doe make seuen petitions, doe diuide this petition into two: but you diuided it as the most doe into a petition, *Leade vs not, &c.* And an explanation, *But deliuer vs, &c.* In the former whereof, we pray against euils to come; in the latter against euils present.

Euch. May you not change these words, *Leade vs not*, into, *Suffer vs not*, or, *Let vs not be led into temptation?*

Phil. No, I may not; for, as God is said to harden mans heart, and not to suffer it to be hardned, to blinde mans eyes, and not to suffer them to be blinded; so is hee said to leade man into temptation, and not to suffer him to be led.

Euch. Shew this by some places of Scripture.

Phil. Exod. 7. 3. God hardned Pharaohs heart.

2. Sam. 24 1. God moued Dauid to number the people.

Esay 19. 14. God mingled among them the spirit of errour.

Rom. 1. 16. God gaue them vp to vile affections.

2. Thessalon. 2. 11. God sent among them strong delusions.

In these and such like places, he is not said to suffer to be hardned, moued, mingled giuen,

giuen, sent; but that he did harden, moue, mingle, giue vp, and send.

Euch. Tell me now what temptation is?

Phil. It is an enticement or triall of the minde or heart to commit, or to see whether men will or not commit sinne, either by corruption of nature, enticements of the world, the policies of Satan, the forgetfulnesse of Gods mercies, present afflictions, or the iust desertion of the Lord God.

Euch. How is temptation taken in the Scriptures?

Phil. It signifieth these things:

1. Affliction, by which man is tempted to know what is in him [a].

a Iames 1.2

2. Sathans triall which hee makes of God [b].

b Matt. 4.7.

3. Mans triall which he makes of God [c].

c Psal. 95.9.

4. Sathans triall, which he makes of man [d].

d Matt. 4.4.

5. Mans triall, which hee makes of man [e].

e 1. Cor. 7.5. 1. Thes. 3.5.

6. Gods triall, which hee makes of man [f].

f 1. Ki. 10.1 Mar. 22.18. Genes. 20.2.

Euch. How is man said to tempt God?

Phil. When he beleeues not his Word, lookes after new miracles, trusteth in outward meanes, prescribeth God a time and manner of deliuerance, is impatient at his corrections, murmureth at the prosperity of the

wicked, casteth himselfe into needlesse dangers, or burdeneth the faithfull with needlesse traditions: Psal.78.19.20.21. Iudith 8. 11.Mal.3.10.14. Matth.4.6. Acts 19.10.

Euch. In regard of God and Sathan, how many kindes of temptations are there?

Phil. Two: the one of probation, and so God tempteth vs: the other of seduction, and so Sathan tempteth vs, Deut. 8.2. Mat. 4.2.2.Cor.11.14.

Euch. What meanes doth Sathan vse to tempt man?

Phil. He vseth, or rather abuseth:

1. The corruption of our nature [g]. g Iam.1.14.
2. The enticement of the world [h]. h 1.Ioh.2.16
3. The hope of Gods mercies [i]. i Deut.29.19
4. The neglecting of Gods iudgements [k]. k Isa.29.11.
5 Examples of the wicked [l]. l Psa.73.2.3.
6. Want in aduersity [m]: by all which he will subdue vs in temptation, vnlesse God in his mercy giue vs power to resist. m Mat.4.3.

Euch. Now tell me how God doth leade man into temptation?

Phil. He doth this: 1. By ceasing to support, not the nature of man, but his grace in man [n]. n Psal.119. 8.51.11.

2. By deliuering him to his owne lusts, when the first grace is not sufficient to helpe him [o]. o Rom.1.24. Psal.107.

3. By giuing him ouer into the power of Sathan, so as he may tempt him to commit grieuous sinnes [p].

[p] 2.Sam.24.

4. By blind-folding him, and hardning him in such sort, (for his sinnes) as that he shall make no conscience of sinne [q].

[q] 2.Sam.12.

Euch. Is God then the author of sinne?

Phil. God forbid; For, Thou art a God that hatest iniquity, saith the Prophet Dauid [r]; and God tempteth no man, to wit, vnto sinne, saith the Apostle Iames [s].

[r] Psa.5.
[s] Iam.1.13.

Euch. But how is God freed from being the author of sin, seeing he is an Actor in sinning?

Phil. Wel euery way, if we can learne to distinguish betweene the action it selfe & the ataxie or disorder that is in the action.

Euch. Is God the author of euery action?

Phil. Yes verily, for In him we liue, we moue, and haue our being [t].

[t] Acts 17.

Euch. And can he worke in a sinful action, and not be the author of sinne in that action?

Phil. Doubtlesse he may: for the doing of a thing, it proceedeth from the Creator [u], the euill doing of it cometh from the creature [x].

[u] 2.Sam.24.1
[x] Ier.13.23.

Euch. Can you shew this by some comparisons?

Phil. I remember you taught me this, by these which follow. The Sunne beames light vpon a carion: that it smelleth, the Sunne

Sunne is the cause: that it smelleth ill, it selfe is the cause. A man spurreth forward a lame horse; that the horse goeth on, the Rider is the cause; that he limpeth on, himselfe is the cause. A Musician playeth vpon an vntuned or broken instrument; that it soundeth, the Musician is the cause; that it soundeth ill, it selfe is the cause; and the like may be said of many other things.

Euch. But why doth God tempt some, and they recouer in temptation? and doth also tempt others, and leaue them in temptation?

Phil. Do you, a man, aske this of me, who am but a man? Let vs both learne the answer of the Apostle Paul: O man, who art thou that disputest with God? He findes such euill, and leaues them so; he is bounden to none to giue him grace; his iudgements are vnsearchable, his wayes past finding out [p]; and we are all as clay in the hands of the Potter; he may make vs of what fashion he will [q]. The Sunne doth harden the Clay, and softens the Wax, and no man must aske a reason thereof. Rom 9.20. p Rom. 11.33 q Isa.45.9.

Euch. How may God be said to tempt man?

Phil. 1. By afflictions, as he did the Israelites [r]. r Deut.9.3. Iudg.2.22.

2. By commandement, as he did Abraham [s]. s Gen.22.1.

3. By prosperity, as he did Dauid [t].

4. By offering obiects, as he did Euah [u]; and as Maisters vse to try the fidelity of seruants, by laying money in some corner, to try them.

Euch. That this may be knowne the better, shew me how you were taught, that each man is said to harden himselfe, Sathan is said to harden man, and God is said to harden man?

Phil. Man hardens himselfe, when he refuseth grace [x].

Sathan hardens man to presume of grace [y].

God hardens man when he giues not grace, though he offer vnto him all the meanes of grace [z].

Euch. Are not mercies and iudgements able to bring man to God, without the especiall grace of God?

Phil. No, they are not; but as the high way, the more it is trodden vpon, the harder it is, till the raine moisten it; and the Stiddy, the more it is beaten vpon, the harder it is, till the fire soften it: so the heart of man, the more it is trodden and beaten vpon by mercies and iudgements, the worse it is [a]. till God by the dew of his grace moisten it, and the fire of his Spirit soften it [b].

Euch. Shew me some other reasons then you

t 2.Sam.12.
u Gen.3.
x Psal.95.8.
y 2.Cor.4.4.
z Deut.2.30. Acts 28.26.
a Isa.26.10. Exod.10.27.
b Ezech.11. 19. Isa.44.5. Mat.3.11.

you did before, why God doth thus tempt and harden man?

Phil. He doth it to these ends:

1. To humble them, that they may know themselues [c]. c Eccl. 3.10.

2. To chastise them for former sinnes [d]. d 1.Kin.11.9

3. That his grace in them may appeare, as Gold in the fire [e]. e 1.Pet.1.7.

4. That they may see their owne weakenesse and impatience [f]. f Luke 22. 61,62.

5. That they may take the more heed heereafter [g]. g Psa.119.67

6. That more earnestly they may pray to God for assistance [h]. h 2.Cor.12.8

Euch. What vses can you make of this Doctrine of temptation?

Phil. I learne first ỹ incomprehensible purity of God, who can worke in sinne, without sinning [i]. i Psa.145.17.

2. That Sathan can go no further in tempting, then God will giue him leaue [k]. k Luk.22.31

3. That I must not pray absolutely against temptations, but, that I be not ouercome in temptation [l]. l Mat.26.39 & 31.

4. That by nature we are all Sathans bondmen [m], till such time as God free vs from temptation [n]. m Rom.7.14 n 1.Cor.10. 13.

Euch. Seeing God tempteth many wayes, tell me how he tempteth by prosperity and riches?

Phil. By this he tryes man, whether he will consider, 1. How he comes by them [o].

o Eccles.6.2 Eccl. 28.4.

2. To whom the continuance of them is promised [p].

p Psal.112.3.

3. To what end they are giuen vnto him [q].

q Luke 16.9

4. Whether he will thinke of the mutability of high places [r].

r Dan 4 30. 1 Tim.6.17.

5. Whether he will meditate of the fearefull downe-falles of such as haue not vsed prosperity well [s].

s Hest.7.10. Luke 22.20.

And 6. that it is a part of great felicitie, not to be ouercome of felicity [t].

t 1 Tim.6.1. Prou.10.22.

Euch. How doth God try vs by that late deliuerance, from that vnnaturall conspiracy against our King and Countrey by Gunpowder?

Ann. Dom. 1605. Nouem.5.

Phil. 1. Whether we will acknowledge it [u].

u Psal.18.48

2. Whether we will be thankfull for it [x].

x Verse 49.

3. Whether we will keepe a memoriall of it [y].

y Hest 9.27.

4. Whether we will pray more earnestly for our King and Countries preseruation [z].

z Psal.20.

5. Whether we will desire the conuersion, or confusion of those our enemies [a].

a Psal.58.6. 7.8.9.10.

6. Whether we will be more obedient to God, than before, lest a worse thing happen to vs [b].

b Ioh.5.14.

7. Whether we will detest that cruell *Catholique

* Not Catholique.

colique Religion, which eateth her god, and killeth her Gouernours, and thirsteth after bloud, especially the bloud of Princes [c]. c Reu.17.6.

8. Whether we will loue and imbrace more earnestly our Christian Religion, which teacheth obedience and practiseth it, euen to such Gouernours as are bad [d], though their Catholike Apology slander vs with the contrary. d Prou.24,2. Ier.27.9. Rom.13.1.2. 1.Pe.2.13.14

Euch. How doth God tempt men by aduersitie? Eccles.10.20 D.*Bilsons*, and D.*Morton* bookes of obedience

Phil. Whether we will thinke, 1. That godly men haue bene so tempted [e]. e Iam.5.11.

2. That it is Gods furnace to try our faith [f]. f Psal.66.10. Dan.3.25.

3. That it is Gods medicine to purge our sinnes [g]. g Iohn 15.2.

4. That we must not declame against God [h]. h Psal.38.13 Iob.3.2.

5. That we must more meditate of Heauen [i]. i 2.Cor.4. 17.5.1.

6. That if we feele not the Sunne-rising of Gods grace, we must not thinke that it is set for euer [k]. k Psal.31.14. 77.7.8.9.

7. That we must endure all kindes of temptations, whether of body by sicknesse, or soule by sorrow, or our person by imprisonment, or state by pouerty, or name, by contempt, &c [l]. l James 1.12

Euch. But to come to mans temptations:

What if man tempt you to Popish Religion, how must you resist his temptation?

Phil. By considering, that that Religion can be no good Religion, 1. Where the Scriptures are not knowne [m].

2. Where Images are worshipped [n].

3. Where a peece of bread is adored [o].

4. Where Saints are invocated [p].

5. Where ignorance is commended [q].

6. Where Purgatory is maintained [r].

7. Where Christs merit is mangled [s].

8. Where Subiects are so freed from allegeance to their Soueraigne, that if he be not a Romanist, it shall be as meritorious to kill that King, as to eate their god [t].

9. Where such soueraigne power is giuen to one man (the Pope,) as that he may determine [u] ỳ true sence of all Scripture [x], define all causes of faith [y], call Councels [z], excommunicate any person [a], depose any King [b], forgiue sinnes properly [c], decide all causes brought to Rome by appeale [d], and make such Lawes as shall bind the conscience [e]: all which is giuen to the Bishop of Rome: but is derogatory to the Kingly, Prophetical, & Priestly Offices of Christ.

Euch. What if you be tempted to forsake the Church, because of some abuses supposed in the Church? how must you resist that temptation?

Phil.

m Mat.22. 29 John 5. 39. Psal 1. 2. 119. 9 20 4.
n Exod.32.8. Deut.27.15. 1 Cor.11. 24.
o Isa.63.16. Mat.15.24.
p Rom.10.2. Ioh.17.3.
q Mat.25.46.
r Heb.13.8
s 1 Sa.24.6. 2 Sa.1.14.15
t Heb. 13.4.
u Luk.24.32
x 2 Ti.3.16
y Act. 15.6.
z 1 Cor. 5.4
a Pro.8.15. Dan 4. 34.
b Isa.44. 22. Psal 32.1. Mat. 9.2.
c Luk.13.14
d Iam.4. 12.

Phil. By considering, that a child is not to be forsaken because it is sicke, nor a body neglected, because it is diseased: and that Christ and his Apostles did not depart from the Churches, though there were amongst them many abuses, and the most of them greater then be amongst vs, who haue the Word purely preached, & the Sacraments rightly administred.

As in the Church of Corinth. 14. seuerall errours: as appeareth in the first Epistle.

That you may neuer depart from vs to them of the Schismaticall separation, consider:

1. That before Browne, they can bring no one learned man that euer did write of, or defend their opinion.

2. They can shew none before that time, that euer did suffer for that opinion.

3. They of that separation will not liue in any reformed Church in the World.

4. All reformed Churches condemne them as Schismatickes.

5. They are very troublesome to the Christian Magistrate whersoeuer they liue.

6. Obserue how for matters of small moment they excommunicate one another; the father deliuering the sonne, and the son the father, ouer vnto Sathan.

7. Note the variety of strange opinions amongst them, and you shall hardly finde one of their Ministers agree with another, but

but each of them are broachers of strange doctrine.

8. If you obserue but the spirit of these men, you shall truly see it is not an humble, but a rayling spirit.

9. Many of them stand more vpon their outward discipline, then that they may be a discipline to themselues.

10. Suspect your owne iudgement, suspend your sentence, seeke peace, be not credulous; looke as well vpon good things, as those euils that are amongst vs, and I hope you will neuer depart from vs.

Euch. To come againe vnto Sathans temptations, what must you do to resist them?

Phil. I must labour, 1. Not to be ignorant of his enterprises.

g Mat.26.41 2. To watch ouer my selfe continually g.

h Ephe.6.16 3. To resist him by the shield of faith h.

i Ephes.6.17 4. To subdue him by the sword of the Spirit i.

k 1.Pet.5.8. 5. To be perswaded that he will neuer ceasse k.

l Reu.2.5. 6. To thinke of my danger if I fall l.

m 2.Sam.12.14. 7. To consider how I may hurt others if I fall m.

n Luk.22.61 8. That by falling I may deny my God n.

o Reuel.2.7. 21.17.& cha 3 5.11.21. 9. That I shall be rewarded if I continue o.

10. That by prayer I shall haue power to

to resist him[b]. b Ephe.6.19

Euch. These rules indeed are generall: but what if he tempt you to the sin of couetousnesse, what remedies must you vse.

Phil. I must meditate, 1. That God hath taken vpon him to be my carefull protector[c]. c Psal 23.1.

2. That this sinne is the root of all euill[d]. d1.Tim.6.10

3. That euery couetous man is an idolater[e]. e Col 3.5.

4. That my life stands not in abundance[f]. f Luk 12. 26

5. That Christ & his disciples were poore[g]. g Mat.8.20. 4.21.

6. That I shall carry nothing with me[h]. h Iob.1.21. 1.Tim.6.17.

7. That I must giue an account of my getting*. * Luke 16.2.

8. That it will hinder me in the seruice of God[i]. i Luk.14 18. 19.

9. That rich men come hardly to heauen[k]. k Luk.18.24.

10. That by riches I am most subiect to be spoyled[l]. l Ier.52.26.

11. That they make a man vnwilling to die[m]. m Eccl.41.1

12. That they may be taken away from me[n]. n Prou.23.5.

13. That many woes are denounced against rich men[o]. o Amos 6.1. Luk.6.24. Iam.5.1,2,3.

Euch. What remedies haue you against the temptation of pride.

Phil. I must meditate, 1. That I must not be proud because I haue all things of gift[a]. a 1.Cor.4 7.

2. That

2. That God resisteth the proud [b].

3. That it hindereth a greater largesse of grace [c].

4. That I am but dust and ashes [d].

5. That pride cast Sathan out of Heauen [e].

6. That if it be in apparell, I haue more occasion to be humbled for my shamefull nakednesse [f].

7. That Christ left me an example of humilitie [g].

8. That by this I make others to contemne me [h].

9. That it argues a sonne of the Diuell [i].

10. That others, yea many vnreasonable creatures, haue more excellent gifts then my selfe [k].

11. That pride is the causer of contentions [l].

12. That proud men are farre from reformation. Seest thou (saith Salomon) a man wise in his owne eyes? there is more hope of a foole then of him [m]. And a proud heart is a palace for the diuell.

Euch. What remedies haue you against the temptations of Adulterie?

Phil. I must meditate here, 1. That God sées me [n].

2. That God can punish me [o].

3. That

b 1.Pet.5.5.
c Luk.18.24
d Gen.18 27
e 2.Pet.2.4.
f Gen 2.25. 33.
g Mat.11.29
h Hester 3.2
i *Humilitas signum electorum, superbia reprobo rum* Hieron.
k *Prestat aranea tactu, &c.*
l Prou.13.10
m Pro.26.12
n Prou.5.21
o Gen.20.3.

3. That he will punish me [p].

4. That I am a member of Christ [q].

5. That Adulterers shall not inherite heauen [r].

6. That such people seldome repent [s].

7. That such a thing should not be done in Israel [t].

8. That it made Salomon to commit idolatrie [t].

9. That for the whorish woman, a man is brought to a morsell of bread [u].

10. That I do not as I would be done to [x].

11. That I wrong the Church and Commonwealth, by obtruding to both a bastardly generation [y].

12. That as by this I indanger my soule, so must I néeds decay my bodie, and when I am dead, leaue a blot behind me, which neuer can be wiped out [z].

Euch. What remedies haue you against the temptation of gluttonie and drunkennesse?

Phil. Here I must meditate, 1. That Salomon commands me, at great mens tables to put my knife to my throate [*].

2. That by these, I make morter of my bodie by too much drinke, and my stomacke but a strainer, by too much meate [p].

3. That I abuse that which might do good to the poore [q].

4. That

p 1.Sam. 12. 11.12.

q 1.Cor.6. 15.

r 1.Cor.6.9.

s Pr.7.26.27

*Deut.23. 17.18.

t 1 Kin.11.4

u Prou.6.26

x Mat.7.12.

y For neither can know their true childrē

z Pr.6.32.33

*[Prou.23.1.

p Luk.21.34

q Mar.14.4.5

4. That I abuse the good creatures of
r Eph.5.18. God [r].

5. That all ciuill nations haue detested
f Heb.1.10. these sinnes [f].

6. That by them I am vnfit for Gods
t 1 Cor.10.7 seruice [t].

u Pro.23.29. 7. That I bring vpon my body diseases [u].

x *Secreta reeludit.* 8. That I am vnfit to keepe any secret [x], for drunken porters keepe open gates, and when the wine is in, the wit is out.

y Gen.9.22. 9. That I am a scorne to the sober [y].

10. That these sinnes are the maine in-
z Pro.23.33. struments of others sinnes [z].

11. That I must fall into the Physicians
a Eccl.38.15 hands [a].

12. That I may in them commit some such sinne, as may cause me to fall into the
b Gen.19.33 censure of God, and Gouernours [b]: and since Christ tasted gall and vineger for me, why should not I abstaine from surfeting, & drunkennesse for him? He y desireth Christ, and feedeth on him, wil not greatly regard of how dainty diet he maketh such vile meate, as after must be cast into the draught.

Euch. What remedies haue you against the temptation of enuy?

Phil. I must meditate, 1. That mine eye
c Mat.20.15. must not be euil, because Gods eye is good [c].

2. That God may dispose of his owne as
d Mat.20.15 he list [d].

3. That

3. That enuy is a note of a bad man [c].
4. I must be glad at the good of others [f].
5. Moses and Christ, and other good men, were glad when they heard of others excellency [g].
6. God will not haue all alike [h].
7. It is a meanes to murther our brother [i].
8. It is a fruite of the flesh [k].
9. It hindereth vs from doing good to others [l].
10. It is the greatest torment to a mans selfe [m].
11. Though our brother excell vs in one thing, yet we do him in another [n].
12. God euen hateth, and curseth the enuious [o].

c Gen. 26. 14
f Act. 11. 12.
g Nu. 11. 29. Mar. 11. 29.
h 1 Cor. 12. 18.
i 1 Ioh. 3. 15.
k Iames 3. 14. 15.
Gal. 5. 21.
l Gen. 37. 4.
m 1 Sa. 18. 9.
n 1 Cor. 12. 21.
o 2 Sa. 22. 18

Euch. What remedies haue you against idlenesse in your calling?

Phil. I must meditate, 1. That God commandeth all men to labour [p].
2. That Euah fel in Paradise by idlenes [q].
3. That it was one of the sinnes of Sodome [a].
4. That it is a cushion for Sathan to slæpe on [b].
5. That labour puts Sathans assaults away [c].
6. That idlenesse consumeth the body [d].
7. That a slothfull hand maketh poore,

p Gen. 3. 18.
q Gen. 3. 19.
a Eze. 16. 49.
b *Otium puluinar diaboli*
c 2 Sa. 11. 2.
d Standing waters soon putrifie.

as

e Prou.10.5. & 24.34. as a diligent hand maketh rich e.

8. Without diligence we cannot prouide
f Prou.31. for a family, or the time to come f.

9. All creatures, euen to the Pismire, are
g Prou.6.6. diligent g.

h Iohn 5 17. 10. God our Father is euer working h.

11. By it we may be able to do good to
i Ephes.4.28 others i.

12. All good men haue laboured in a calling. And why haue people hands, and wits, but to vse them? and the more both are vsed, the better they are.

Euch. What remedies haue you against impatience in affliction?

Phil. I must meditate, 1. That naked I came into this world, and naked I must re-
k Iob 1.21. turne againe k.

2. I must remember the afflictions of Iob,
l Iames 5.11 and what end God made of them l.

3. That the patient abiding of the righte-
m Pro.10.28 ous shall be gladnesse m.

n 2 Sa.16.10 4. That God hath a stroke in affliction n.

5. That they are nothing to the ioyes of
o 2 Cor.4.17. Heauen o.

p Ps.119.75. 6. That I haue deserued more p.

q Ps.119.71. 7. That they will tend to my good q.

8. That in this world we must haue tri-
r Ioh. 16.33. bulations r.

9. That murmuring is a signe of a bad
f Heb.12.7. 8.9. childe f.

10. Christ

10. Christ said not, My will, but thine be done[t].

t Mat.26.39.

11. Many of Gods seruants haue endured more[u].

u Heb.11.37

12. That Gods children bene ready to suffer[x].

x Act.21.13.

Euch. But what remedies haue you, if Sathan tempt you to despaire of Gods mercies?

Phil. I will say vnto him, Auoid Satan, and will enter into this meditation:

1. I was by Baptisme receiued into the Church, and it hath bene to mee the Lauer of regeneration[a].

a Tit.3.5.

2. I once heard and beleeued his Word, and therefore I shall stand euer by this faith[b].

b 2.Cor.1.24

3. Mine election is in Gods keeping, and therefore Sathan can neuer steale it away[c].

c Ephes.1.4

4. The calling of God is without repentance: and, whom he loueth, he loueth to the end[d].

d Ro.11.29. Iohn 13.1.

5. I know by my loue of the brethren, that I am translated from death to life[a].

a 1.Ioh.3.14

6. I am sory, that I can be no more sory for my sinnes, and this to mee is an argument of faith[b].

b 2.Cor.7.10

7. I desire to beleeue in Christ, and to run the wayes of his Commandements[c].

c Mark.9.24

8. Christs merites are greater then my sinnes,

2.Cor 8.12. Psal 119.5.

I

sinnes, and hee is the propitiation for my
d Ioh.1.29. 1.Ioh.2.1.2. sinnes [d].

9. Though the righteous fall, he shal rise
e Psal.37.24 againe, for God supporteth him with his
Pr.17.17.24. hand [e].

10. The Spirit doth, though very weakly, witnesse to my spirit, that I am Gods
f Rom.8.16. childe [f].

g 1.Ioh.3.9 11. I hate sin, with an vnfained hatred [g].

12. I loue all good things, as well as
h Psa.119.6 104. one, and hate all euill, as well as one [h]: and
I can be contented to be dissolued and to bee
i Philip.1.23 Reue.22.21. with Christ, and to say, Come Lord Iesus, come quickely [i].

Euch. If Sathan will tempt you to presume of Gods mercies, what remedies must you heere vse?

Phil. I must meditate against this sinne:

1. That God bids mee not be high-minded
k Ro.11.20. [k].

2. That securitie destroyeth more then
l Luk 17.16 any sinne [l].

3. That hee is blessed, who feareth al-
a Pro.28 14 wayes [a].

4. That I must worke out my saluation
b Phil. 2.12. with feare and trembling [b].

5. That as God is a God of mercy, so is
c Deu.9.20.2 he also a God of Iustice [c].

6. That the more I presume, the more
d Lu. 22.33. 34. subiect I am to fall [d].

7. That

7. That it is Sathans maine weapon to vanquish me, God is mercifull [e]. e Rom.6.15

8. That euen Dauid prayed to bee kept from sinnes of presumption [f]. f Psal. 29.13

9. That the longer I continue in sinnes, the more hardly I can leaue them [g]. g 2.Sa.3 16. Rom.3.1.

10. That if once God call mee, I must vndoe all I haue done before [h]. h Rom.6.21

11. That then I must shed many a bitter teare for my sinnes [i]. i Psal.32. Luke 22,62.

12. That by going on, I heape to my selfe wrath, against the day of wrath [k]: and therefore haue we néede in this, and all the former assaults of God, Men, and Diuells, to pray, *Leade vs not into temptation.* k Rom.2.5.

Euch. Which is the explanation of this petition?

Phil. *But deliuer vs from euill.* But deliuer vs from euil.

Euch. VVhat doe you pray for in these words?

Phil. That I, and all Christians may be frée from the power of Sathan, sinne, the flesh, and the world: so that being thus preserued, we neither shall, nor may not fall: or so be deliuered from euill, that wee may not fall quite away by any temptation.

Euch. Why say you, deliuer *vs?*

Phil. Why? Euen because wee are: 1. his seruants: 2. his children: 3. his workemanship: 4. his Image: 5. the price of his

Sonnes bloud: 6. vessels to carry his name: 7. members of his body: 8. as sheep amongst wolues.

Euch. Doe you not by euil vnderstand only the Diuell, who is called, *That euill one*[a]?

a Mat. 13. 19

Phil. No, I do not, though temptations come principally from him: but by euil, you said, I must vnderstand all my spirituall enemies, according to that of the Apostle Iohn, The whole world lieth in euill[b].

b 1. Io. 5. 19.

Euch. Tell mee more plainely, what you heere meane by *Euill?*

Phil. I vnderstand by it: First, *Satan*, 1. Iohn 2. 14. Secondly, *Sinne*, Rom. 12. 9. Thirdly, all *Euils*, which may any way hurt vs, as *War, Plague, Famine, Offences, Heresies, Schismes, Errors, Seditions, &c.* Fourthly, euill *persons*, be they *Turkes, Iewes, Heretikes, Schismatikes, Atheists, Seducers, &c.* Fiftly, eternall and euerlasting *Death*, which is the most fearefull euill of all.

Euch. How many waies doth God deliuer vs from euill?

Phil. Twelue wayes: 1. By preseruing vs from committing sinne[c].

c Gen. 20. 6.

2. By freeing vs from iudgements due vnto sinne[d].

d 2. Sa. 12. 13

3. By keeping vs from the hurt of sinne and afflictions[e].

e Psal. 91. 13

4. By turning all those sinnes which we com-

commit, and the afflictions which wee sustaine, to our good [f].

5. By bridling Sathan that hee cannot subdue vs [g].

6. By giuing vs his holy Spirit, that by a liuely faith, we ouercome all euill [h].

7. By no meanes [i].

8. By small meanes [k].

9. By ordinary meanes [l].

10. By extraordinary meanes [m].

11. Contrary to all meanes [n].

12. By Christ Iesus, who ouercame the world, by obeying; the flesh, by suffering; and the diuell, by triumphing ouer him in his Crosse: Iohn 16.33. 1.Pet.4.1. Coloss.2. 15. and this is the comfort of all Christians; Psal.91.1.

Euch. What meanes must you vse to deliuer your selfe from euill?

Phil. I must 1. Auoid the company of euill persons, Prou.1.10. Gen.39.10.

2. Not liue in places where euill is practised, though I may gaine much by it: 2. Cor.6.17.

3. I must take heede of euill speeches, which may corrupt me & others: Ephes.4.29.

4. I must hide Gods word in mine heart, that I do not sin against him, Psal.119.11.

Euch. Why are these words added as an explanation to this petition?

f Psal.51.1. 119.67.71.

g Rom.16.20

h Rom.8.2. 1.Iohn 5 4. 1.Pet.5.9.

i Matt.4.2.

k 2.Kin.4 3.

l Ios.5.12.

m 2.Kin.6.16

n Dan.3.25.

Phil. 1. To teach mee, that when I am deliuered from euill, I may be sure not to be led into temptation, for euil is the cause of all temptations [a]: which being taken away, the effect ceaseth.

a Iames 1.13

2. That of my selfe I cannot resist euill.

3. That the least creatures shall be able to hurt mee, vnlesse God be my deliuerer, 2. Kings 6.27. Acts 12.

4. That I shall neuer be fully deliuered, till God, for Christs sake, set me at liberty, Psal. 119.32. Iohn 8.36.

Euch. VVhat must you do to be deliuered from the diuell?

Phil. We must, 1. Put on the whole armour of God [b].

b Eph. 6.11. 2. Cor. 10.4.

2. Wee must know how to vse that armour [c].

c Verse 13.

3. Wee must walke warily, that he doe not circumuent vs, and be neuer out of our calling [d].

d Ephe. 4.15 1. Sam. 11.

4. We must euer seeke to feare and serue God [e].

e Psal. 2.11. Prou. 28.14.

5. Wee must know, that Christ is our Captaine and deliuerer [f].

f Iohn 16.33

6. Wee must meditate of the miserable estate of such as are ouercome by the Diuell [g].

g Luk. 11.26

7. We must take his weapons from him, which are our flesh, Galat. 5.17. 1. P. 2.11.

and

and the world, 1.Iohn 2.15. Iam.4.4. 1.Ioh. 5.19.1.Cor.7.31.

8. We must pray as Christ teacheth vs, *Deliuer vs from euill*, and as Paul did, 2.Cor. 12.9. 2.Chr.20.12.

Euch. What wants do you bewaile in this petition?

Phil. 1. The rebellion of our wicked nature, by which wee resist the Spirit of God [h]. h Rom.7.14 &c.

2. Our readinesse in each little temptation, to yéld vp our selues to the committing of sinne [i]. i Luk22.45. 46.

3. That wee cannot enough mourne for the remnant of our bondage, by which wée are kept in the power of Sathan [*]. * Rom.7.24.

4 That so many fall by Sathans temptation [k]. k Psal.119. 136.

5. That wee cannot héere get mastery ouer our owne corruptions [l]. l 2.Cor.12.8

6. That wee loue so this spirituall Sodome, in which we are subiect to, and fall by temptation [c]. c Gen.19 16

7. The tyranny of Satan our aduersary, going about each way to subdue vs [f]. f Matt. 9.13.

Euch. What things doe you heere pray against?

Phil. I pray, 1. Against temptation, as it may be a meanes to draw men from God, and cause them to commit sinne [g]. g 2.Cor.12.7

2. Against afflictions, as they are punishments of sinne, curses from God, motiues to impatience, or meanes to make mee to take Gods name in vaine[h].

h Prou. 30.9

3. Against desertion, that God would not leaue me; or if he doe, that hee would not leaue me ouer-long, by withdrawing from his former, a second grace of the Spirit[i].

i Psal. 119.8.

4. Against all future relapse into sinne, God hardening mine heart, blinding of my eyes: back-sliding from the truth, eyther in part or in whole: all sorts of iudgements, temporall, or eternall: and what hurt soeuer may befall me, eyther by prosperitie, or aduersitie.

1. Tim. 1.20.

5. In a word, I pray against the assaults of Sathan, the inticements of the world, the society of the wicked, and that corruption which may surprise me by mine owne flesh.

Euch. May not a man pray for temptations and afflictions?

Phil. Though both of them may be oftentimes good for vs, yet because that good is an accidentall good, and we know not how we shall beare tẽptations if God send them, therefore it is not mete to pray for them. Therefore, such as wish to be poore, that they might loue Heauen better; or blinde, to meditate of Heauen better; or any way miserable, that they might not loue this world

world too well; they haue no great warrant out of Gods word. To these wee may adde such as pray for death, and will not waite Gods leisure, till hée take them out of this world.

Euch. What doe you heere pray for?

Phil. I pray for grace to resist, and perseuerance, when I, or any of the Church are tempted: and that to this purpose, we may put on the whole armour of God, as the girdle of verity, in soundnes of doctrine; the breast-plate of righteousnes, in integritie of life; the shooes of preparation of the Gospell of peace, which are to be worne by patience in afflictions; the shield of faith, to resist Sathans assaults; the helmet of saluation, which is the life of eternitie; and the sword of the spirit, which is the Word of God. I pray also heere, that all our afflictions may be turned to our good, that wisedome may bee giuen vs to preuent our persecutors, that I and others may be patient in aduersitie, humble in prosperitie, and that our sinnes may turne to our good, by reuealing our corruption in being readie to fall, discouering our vnabilitie of our selues to stand, detecting our nature so prone to impietie, renouncing all confidence in our owne strength, and casting our selues vpon Gods power in temptation: yea, that Ephes. 6.16.

by

by them we may see Satans malice in tempting vs, and Gods great mercie in recouering vs: and finally, that being once recouered in temptation, wee may pittie and comfort such as be tempted.

Euc. What things do you giue thanks for?

Phil. That in the former things which I haue prayed for, God hath made mee able so to resist, as that neyther Sathan nor the world, nor my flesh hath so subdued me, but that I am able to rise againe.

Euch. VVhich is the third part of this Prayer?

The third part of the Lords praier

Phil. *For thine is the kingdome, the power, and the glory, for euer and euer.* Which words are a reason of all the former, by which we are moued to craue all the former blessings at the hands of our God.

Euc. Why doth *Luke* leaue out this clause?

Phil. Eyther because the Euangelists did not binde themselues to a precise forme of words, or because this Prayer was vttered at two seuerall times by Christ in a seuerall manner, leauing out, not onely this clause, but the third petition wholly, the explanation of the first, and changing some words which are in Mathew. But we haue no warrant to doe the like, as (the vulgar Latin translation and) the Rhemists do euen in the Gospel of Saint Mathew: being bold

Vide Beam in c. 11. Luce

to

to mangle the Lords Prayer, as they are to leaue out the second Commandement.

Euch. Why is this conclusion added?

Phil. To teach 1. To pray vnto him who is able to heare vs [a]. a 1.Chron.6 21.

2. To pray in faith to him that will helpe vs [b]. b Ephes.3.20. James 1.6

3. To pray in feruencie, as desirous to be holpen [c]. c Mat.15.22

4. To pray in humilitie, because all is of God [d]. d Psa.102.17

5. To pray in thankefulnesse, because all is from God [e]. e 1.Chr.29.14 1.Chr.29.13

6. That in euery petition, we must haue this conclusion in our minds.

Euch. VVhy is it set after the last Petition?

Phil. To confute Sathan in his greatest temptations. He, that he might withdraw vs from the Kingdome of God, will perswade vs as hee would Christ, that all power is his, Matt.4: but we, that we may not yeld to this his assault, are here taught that the Kingdome is Gods.

Euch. VVhat doe you meane by these words, *Thine is the Kingdome?*

Phil. Euen that which Dauid meant when hee said, Thine, O Lord, is greatnesse, power, and victory, and praise, and all that is in Heauen and in Earth is thine, thine is the 1.Chr.29.11

King-

Kingdome, and thou excellest ouer all.

Euch. Why is the Kingdome said to bee Gods?

Phil. 1. Because he made all [f].

2. Because he possesseth all [g].

3. Because he commandeth all [h].

4. Because he disposeth all [i].

Euch. What do you learne out of this?

Phil. That I may with confidence pray vnto him, because as Kings will prouide for the bodies & soules of all their subiects, so God my King will prouide for me.

2. That I must be gouerned by him, as a subiect must by his owne Soueraigne.

3. That no Superior power can doe me hurt, vnlesse he haue cõmissiõ from aboue.

4. That all Princes must giue account to this King; and therefore should not say with the wicked in the 12. Psalme, Who is Lord ouer vs?

Euch. But haue not other Princes their Kingdomes?

Phil. Yes, they haue, and in them do rule, and for conscience sake must euer bee obeyed; yet they rule by, and in, and through this King [k]

Euch. From whom haue they this authoritie?

Phil. From Christ, as he is the second person in ỳ Trinity, not as he is Mediator betwixt

f Genes. 1. 1.
g Psal. 24. 1.
h Psa. 114. 7.
i Dã. 4. 31. 32
k Prou. 1. 15 Dan. 2. 37. Reuel. 20.

betwixt God and Man: For so (his Kingdome being spirituall) he hath no Vicar vpon earth. And herein is the true difference betwixt the Supremacie of Princes, and the Popes Supremacie.

Euch. How many properties are there of this Kingdome?

Phil. Three: it is a powerfull Kingdome, Thine is power: a glorious Kingdome, Thine is glory: and an euerlasting Kingdome it is, For euer and euer.

Euch. Why are these three properties added?

Phil. That when we pray for, or against any thing in the former Petitions, we may be strengthened in the hope of obtayning them, by the consideration of the Power, Glory and Eternity of Gods Kingdome.

Euch. Why is power attributed to the Kingdome of God?

Phil. 1. To distinguish it from the kingdomes of the world, in which many Princes are heads of people, but haue not power to subdue their enemies [l]. l 2.Sa.3.39.

2. To teach vs to giue all power vnto God [m]. m Psal.29.1.

3. That we must submit our selues vnto him [n]. n 1.Pet.5.6.

4. That he being a powerfull King, wee may in faith pray vnto him [o]. o 2.Chron. 20.12.

Euch.

See my booke, life euerlasting, of Gods prouidence.

Euch. How great is the power of God?

Phil. It is not onely of it owne nature in it selfe, and of it selfe, but also in respect of the obiect, vpon which it can worke, and effects which it can produce, and of the action by which it can and doth worke, both infinite and vnmeasurable [p].

p Dan.4.31

Euc. Can it be communicated to any creature?

Phil. No, not to the humanitie of Christ: for whatsoeuer is omnipotent, is God.

Euch. Why doth Christ say, All power is giuen vnto me [q]?

q Mat.28.18.

Phil. 1. He speaketh of that power which we call Authoritie, not of that which is called Omnipotencie.

2. He saith not, All power is giuen to my humanitie, but to Me, God and Man.

3. If it be meant of the humanity, by this power is to be vnderstood, as much as the Creature is capable of.

4. In that Word, the humanitie may be said to be Omnipotent, as the Word is said to suffer, not in it selfe, but in the flesh.

Euch. VVhat doe you meane by, *Thine is the glory?*

Phil. 1. That God hath made all things for his glory [r].

r Prou. 16.4.

2. Whatsoeuer we aske, they are means of thy glory [s].

s Ioh. 14.13

The

3. The things which we aske, shal be referred to thy glory[t]. t 1.Cor.10.31

And therfore, O Lord, grant these things vnto vs, because thy glory is most deare to thy selfe, which will be also performed of vs if we sanctifie thy name, advance thy Kingdome, do thy will, haue our daily bread, the forgiuenesse of our sinnes, and be able to resist all euill temptations.

Euch. VVhat is the third propertie of Christs Kingdome?

Phil. *For euer and euer:* which is an excellent inducement to strengthen vs in praying.

Euch. Why is Gods Kingdome, Power, and Glory said to be euerlasting?

Phil. 1. Because in themselues they are euerlasting[u]. u Psal.45.6. 102.28.145 13.

2. Of vs they should neuer be forgotten[x]. x Psal.145.2-3

3. To distinguish it from earthly dominions; all which haue their periods both in Gouernment, and Gouernours: Psal.119. 96. Isay 40.6.

4. To shew forth the dignitie both of Gods Church, and Gods Children, who haue a Father, whose Kingdome is euerlasting; and are such Sonnes as shall reigne with their Father euerlastingly.

Euch. To what purpose are all these arguments added heere?

Phil.

Phil. Not to perswade God, who knoweth our wants before we aske[y], but to perswade vs, that hee who is a King of such Power, Glorie, and Eternitie, will heare our Prayers, and grant our requests.

y Matt.6.32

Euch. Why is this word *the*, added to Kingdome, Power, and Glory?

Phil. To shew 1. The generalitie of them all in God, who is an vniuersal King, Psal.47.2.

2. Gods superiority, Psa.72.11. All kings shall worship him: all nations shall serue him: He is King of kings, and Lord of lords, Reuel.19.

Euch. Why is there made mention onely of these three properties of God?

Phil. (As some thinke) to point out the three Persons, for the Kingdome is Christs 1.Cor.15.35. Power the holy Ghosts, Rom. 15.13.19. and Glory the Fathers, Rom.6. 4. that wee setting our selues in Christs Kingdome, that is, his church, by the power of the holy Ghost, may be partakers of that glory which God the Father hath prepared for vs.

Euch. What vse do you make of this conclusion?

Phil. 1. That in our Prayers wee euer debase our selues, and ascribe all glorie to this King of kings[z].

z Psal.115.3

2. In

2. In our prayers to be euer perswaded of the power of God, that he can helpe vs, and the promise of God, that he will helpe vs. 2.Cor.1.10.

3. That Prayer and giuing of thankes must go together, because this is a Doxology giuen to God, 1.Pet.10.11.

4. Whatsoeuer we aske, we must in purpose before, and practise after, referre the same to Gods glory. For the *Alpha* of this Prayer is, Hallowed be thy name, and the *Omega* is, Thine is the glory.

5. That all Gouernours must remember, that they hold all in *Capite* vnder this head [a]. a Prou.8.15.

6. That if we be able to do any thing, all that power cometh from God [b]. b Iam.1.17.

Euch. What is the last part of this petition?

Phil. The seale thereof in the Word, *Amen.* The fourth part of the LORDS Prayer.

Euch. Why is this word kept in all languages vntranslated?

Phil.1. To teach that the Synagogue of the children of Israel, and all Nations are but one mysticall body; the same we are taught by Abba, Father, Rom.8.20.Gal 4.7.

2. That we hauing the same prayer that the Iewes had, why not then the same seale? You shall finde the first Petition, Psal.57.6. 67.2: the second, Psal.106.4.5: the third, Psa.

143.10 the fourth, Psal.145.15. the fifth, Psa. 65.3. the sixth, Psal. 119, 37. 143.1. and Psal. 25.20.

Euch. How is this word *Amen*, taken in the Scriptures?

Phil. Three manner of wayes: sometime as a Nown, signifying Christ himselfe, *Reuelation*, 1. These things saith *Amen*. Sometimes as an Aduerbe, as *Iohn* 3. *Amen, Amen*, that is is, Verily, verily, I say vnto you. And sometimes as a Verbe, as in this place, signifying, So be it, or It shall be so.

Euch. How shall I finde it placed in the Scriptures?

Phil. Before and after a sentence: before, Iohn 3. 4.6.33.16.23. to expresse the truth of that which followeth it: and after Psal. 87. 50. to signifie our desire to obtaine, or doe that which we haue prayed for. Vpon his Amen, Iohn 16.23. we ground ours.

Euch. What then doth this word, *Amen*, import, at the end of this Petition, and euery Prayer?

Phil. More a great deale then many thinke; for it is as much, as if we should say thus, We haue begged many things at thy hand, & we do desire thee to heare, and are perswaded thou wilt heare all our requests?

Euch. What are you taught by this seale, *Amen*?

Phil.

Phil. We are taught, 1. That we pray not in hypocriſie to God: but as perſwaded, that God is both faithfull and true to grant our requeſts, being able, & willing to do it, Eſay 49.78. Rom.4.21. 1.Theſ.5.24. Able as our King, willing as our Father, and faithfull in all, 1.Iohn 1.9. to forgiue ſinnes: 1. Cor.10. to deliuer from temptation: 2.Theſſ. 3. to keepe vs from all euill.

2. To deſire earneſtly that we pray for.

3. To be perſwaded that we ſhal receiue it, though infidelity be mixed with our faith.

4. Not to vſe this word, *Amen*, ſo vnaduiſedly as we do, but to know what it is to which we ſay, *Amen*, leſt by ignorance we ſeale a curſe to our ſelues and others.

5. That Latine, Greeke, and Hebrew words may be vſed, when they grow ſo common, that other people of a Nation do vnderſtand them: for here is the Hebrew word, *Amen*, vſed in Greeke, Latine and Engliſh.

Many of like ſort are in *Daniel* and the Goſpels, as *Golgatha*, πραιτώριον. *Eli, Eli, Lamma ſabachthani*, &c.

6. It calleth to our mind that vndoubted promiſe of our Sauiour Chriſt, Iohn 16.22, confirmed by an oath, *Verily, verily*, or *Amen, Amen, I ſay vnto you, whatſoeuer ye ſhall aske my Father in my name, ſhall be giuen vnto you.*

7. That by this ſeale of our conſent, we confeſſe that whatſoeuer we can pray for, is contained in the former petitions.

8. That it is our earnest desire, that God would giue vs all things which we haue prayed for. So that this word Amen, is a seale both of our faith to beleeue those things to be true, and loue, that we desire the accomplishment of them.

Euch. For people to say *Amen*, at the end of prayers, is it a practice of any antiquity?

Phil. Yea verily, it was vsed of the Church before Christ, as appeareth, Deut. 27.15. Ezra.8.6. Nehem.5.13. Psal. 89.52.1. Chron.16.33. Psal.106.58. and of the Church after Christ: 1 Cor.14.16. For which cause it is the seale of all the Epistles, and of the Booke of the Reuelation.

Euch. How may I say *Amen* with comfort?

Phil. 1. If you pray in the spirit with an earnest desire, Psal.62.8.42.1.63.1.

2. If you know the thing be true, you pray for, that is, agreable to Gods will, 1. Cor. 14. 25. Iohn 4.25. But how can they know this, who pray in an vnknowne tongue: or know not the thing for which they pray? Math. 20.22. or not to a good end? Iames 4.3.

3. If you haue confidence to be heard, Psal.145.18. Iam.1.6. if your suit be either expedient, or that God will giue you not your desire, yet that which shall be best for you.

4. You must say, *Amen*, to euery petition,

as

as well to Hallowed be thy name, as, Thy Kingdome come.

5. You must say *Amen*, to the conclusion of the Prayer, For thine is. &c, that is, as well in your thankesgiuing for benefits receiued, as in your supplication which you make to receiue. God will not haue Hosannah without Halleluiah. If we thus say *Amen* to him, he will become *Amen* to vs.

Euch. What now haue you to say of all that hath bene taught you?

Phil. No more but this, that I and many others are bounden exceedingly to Almighty God, that we liue in such a Kingdome where our children are so taught in the trade of their wayes, that when they are old, they may follow it. And thou, O Lord, to whom Kingdome, Power, and Glory belongeth, keepe the Scepter of thy Gospell long amongst vs, that the children to be borne, may feare thy Name.

Amen.

CERTAINE QVESTIONS AND ANSWERS CONCERNING some circumstances in praying, wherein especially the lawfulnesse of set and tead Prayer is prooued; taken out of a part of a Treatise of Prayer, written by Mr. H. H. a godly Preacher of this Citie, and drawne into this forme of a Dialogue by mutuall Conference.

EVCH.

I Haue now receiued instruction from you concerning the Lords Prayer: but because I am bounden to pray alwaies, what must I do to pray aright?

Phil. Loke to your selfe, First, before; Secondly, in; Thirdly, after you haue done praying.

Euch. What must I do before I pray?

Phil. You ought, first to repent, Isa. 1. 15. Iohn. 9. 31. 1. Ioh. 3. 22. repent, I say, euen of your past and last sinnes committed against God, Daniel 9. 56. Ezra. 9. 6. &c.

2. Be reconciled to your Brother, Matt. 5. 23. Marke 11. 25.

3. You

3. You must be prepared as one that knowes he is to speake to God.

Euch. Wherin doth this preparation consist?

Phil. 1. In the emptying of the minde from worldly thoughts.

2. In the consideration of things to be asked.

3. In lifting vp of the heart to the Lord, Psal. 25. 1.

4. In an hearty reuerence of Gods Maiesty, Eccles. 5. 1. Isay. 29. 13.

Euch. What then must I do in praying?

Phil. Your Prayer must proceede: First, from a sence of your wants.

2. From an earnest desire of grace which you want.

3. From a true faith.

4. It must be grounded vpon Gods Word and promise.

5. It must be made to God alone.

6. In the name of Christ.

7. In it you must persever.

8. To Prayer ioyne euer giuing of thankes.

Euch. And what must I do after Prayer is ended?

Phil. First, beleeue that whatsoeuer you haue asked, if it be fit for you, you shall receiue, Marke 11. 24. Secondly, practise that which you haue prayed for, and vse all law-

full meanes to obtaine it.

Euch. Which is thought the fittest gesture in praying?

Phil. In prayer both publike, and priuate, vse such a gesture, as may expresse the inward humility of your heart, and your vnfained reuerence of Gods Maiestie: Not forgetting in publike Prayer, to conforme your selfe to the laudable custome of that Church in which your are. Remember that you speake vnto God, and you will carry your selfe with greater reuerence, then if you were before the greatest King.

Euch. But what shall we thinke of set and stinted Prayer, whether priuate in Christian Families, or publike, vsed in the Church of God?

Phil. You do well indeede to propound this question, for many are of opinion that all such kinde of praying is vnlawfull, and will neither practise it themselues, nor be present where it is vsed.

Euch. Can the lawfulnesse hereof be prooued?

Phil. Yes verily: 1. From Gods ordinance.

2. Christs.

3. From the prescript of the Prophets.

4. The iniunction of godly Kings and Magistrates.

5. From

5. From the practiſe of the Church, and men indued with the Spirit of God, yea Chriſts owne practiſe.

6. From the inconueniences which will follow vpon the diſallowance of a ſet and ſtinted Prayer.

Euch. How firſt from Gods ordinance?

Phil. Whether you conſider Bleſſing of the people, or Confeſſion, and Prayer: or Thankſgiuing for mercies, God hath for each of theſe ſet downe a preſcript forme.

Euch. Where, for bleſſing the people?

Phil. It is commanded to the Prieſts: Num. 6. 23. Thus ſhall ye bleſſe the children of Iſrael, and ſay vnto them: The Lord bleſſe thee, and keepe thee. The Lord make his face ſhine vpon thee, and be mercifull vnto thee, the Lord lift vp his countenance vpon thee, and giue thee peace.

Euch. Where for *Confeſſion* and *Prayer*?

Phil. They are commanded to the people, in bringing the firſt fruites to the Temple, Deut. 26. Verſe 3. 5. 10. 13. 15. Reade and regard them.

Euch. Where for thankſgiuing?

Phil. We reade of thankſ-giuing to be vſed at the coming of Chriſt, Iſa. 12. 1. 2. 4. 5. 6. Verſes.

Euch. In the ſecond place, you ſaid, ſet praier may be proued from Chriſts ordinance, can it be ſo?

Phil.

Phil. It may. Luke 11.2. Christ saith, whē you pray, λέγετε, say, Our Father, &c. not οὕτως thus, but simply and onely say.

Euch. And haue the Prophets prescribed any such forme?

Phil. They haue; as first, of Prayer, to the people vpon their repentance: Hos. 14.3. Secondly, to the Priests vpon the peoples conuersion: Ioel 2. 17. Thirdly, to the Church in the time of captiuity, 1. Kings 8.47. and practised afterwards accordingly, by Daniel in the same words, Dan. 9.5.2. Of Thanksgiuing to be vsed of the people, after their returne from captiuity, Ierem. 33.11. which forme was also one with the 136. Psalme, and was put in practise accordingly, Ezra 3. 11.

Euch. You said that godly Kings and Magistrates haue enioyned set formes: where did they so?

Phil. Reade 2. Chron. 29. 30. after the Temple was repaired and sanctified, and burnt offerings offered, Hezechiah and the Princes cōmanded the Leuits to praise the Lord, with the words of *Dauid* and *Asaph* the Seer. Ezr. 3. 10. *Zerubbabel, Iehosuah,* &c. in laying the foundation of the second Temple, appointing the Leuits to praise ỹ Lord after the ordinance of Dauid King of Israel: and it followeth, They gaue praise and

and thankes vnto the Lord: in what wordes: euen in thoſe which are ſet downe, Pſa. 136. Iehoſaphat for a great victory appoints the Prieſts to giue thankes, in words, which are the ſame with Pſal. 136. aforeſaid. 2 Chron. 20. 21.

Euch. Hath this bin alſo the practice of Gods Church, and men indued with Gods Spirit?

Phil. It hath: By men both before and after Chriſt.

Euch. By whom before Chriſt?

Phil. To omit the Iewes Liturgie, we find the 22. Pſalme, to containe in it Confeſſion, Praiſe, and Supplication; and was appointed to the Prieſts and Leuits, to vſe euery morning: as Tremelius interprets it, and the Title ſheweth, A ſong for the morning. Another is intituled, A Pſalme for the Sabboth. All the Congregation ſung a ſong, or worſhipped, ſinging the ſong of the Lord. Surely this was not voluntary, but a ſet ſong, the two laſt verſes. At the ſtanding of the Arke, they ſaid, Let God returne, &c. and when it went on, Let God ariſe: which was vſed by Dauid, Pſal. 68. 1. The two laſt verſes Salomon vſed, in the dedication of the Temple, the very prayer of Dauid, at the bringing in of the Arke to his houſe, Pſ. 132. 8. 9. 10. At the bringing in of the Tabernacle, and holy veſſels into the houſe of God, the Leuits vſed the words of the 136. Pſal. Pſal. 92. 2 Chron. 29. 27. 28. Num. 10. 2 Chron. 6. 2 Chro. 5. 13

verſe

Dan.9.5. verse, 1. there Daniel vseth the same forme of confession in the name of all the Church, which Salomon prescribed to be vsed at that
Ezra.3.11. time: 1. Kings 8.47. The Priests, after their captiuitie, gaue thankes in the words of Dauid, Psal.136. which were long before appointed by Ieremy to be vsed, Chap.33.11.

Euch. By whom was it prescribed or vsed after Christ?

Phil. We will leaue for a while the Apostles times, (yet euen Paul concludes almost all his Epistles with one forme of prayer;) and as for the succeeding ages of the Church, it euer had an ordinary Liturgy for seuerall, both Countries and speciall Churches in Countries, as may appeare by Iustine Martir, in the end of his second Apology, who liued about 170. yeares after Christ: & Cyprian in his 22. Section, vpon the word Prayer: Augustine in his 59. Epistle to Paulinus, Quest. 55. and Serm. de Vigil. Pasc. Ambrose lib. 5. de Sacra. cap. 4. also Eusebius lib. 4. de vita Constant. records a forme of Prayer, prescribed by that great and godly Emperour, to his Souldiers: beginning, *Te solum*, &c. We acknowledge thee onely to be our God, &c. Hier. Zanchius in his Treatise, de misericordia Dei, testifieth that ỳ Prayer vsed in our Church, O God, whose nature & property is euer to haue mercy, and

to

to forgiue, &c. was of great antiquitie. And to come euen to the reformed Churches, the Church of Tigurine vſeth by all her Miniſters, one ſet forme of Prayer euer before preaching. They of Geneuah and Scotland haue publiſhed publike ordinarie Prayers for the Church: and Maſter Dudley Fenner, a man of no ſmall note amongſt them of their reformation, hath done the like.

And for Miniſters to vſe a ſet forme of Prayer, before and after their Sermons and exerciſes, or people to do the like, morning and euening, not to go farre for examples abroad: Doctour Whitakers, that great light of Cambridge, vſed euer one Prayer before and after his Lectures. Maſter Doctor Chadderton, & M. Perkins, two worthies of that Vniuerſitie, vſed the like before & after their Sermons. To omit many other excellent men in this City, and our whole Countrey who practiſe the ſame. And for the practiſe of it in priuate Families, thoſe exiled Diuines in the dayes of Quéne Marie, ſet downe at the end of the Pſalmes, a forme of prayer for morning and euening, which alſo is performed by other worthy men: which they doubtleſſe would neuer haue done, had it not béne both for the glorie of God, and great good of the Church. What thinke you of Bradford,

Lidley,

Lidley, Fox, Beza, Auenarius, &c. who penned such prayers, helpes to deuotion, as they did? But what neede we instance further then in Christs owne practise? Mark 14.39. & Matth. 26.44. Three seuerall times Christ prayed in the same words. And when he said, Matth. 27.46. My God, my God, why hast thou forsaken me? He repeates the very words of Dauid, Psal. 22.1.

En. Yet many disallow set & stinted prayer: is it good, thinke you, that they do so?

Phil. In no sort: for this opinion of theirs brings with it many inconueniences.

As first, they hold it vnlawfull to vse any of the Prophets prayers, allowed notwithstanding by the 2. Chronicles 29. 30. Psalm. 68. 1. compared with Numb. 10. 33. and 2. Chron. 6. 41. 42. compared with Psalm. 132. 8, 9, 10. Yea, or the Apostles prayers, as that. 2. Corinth. 13. 13. The grace of our Lord Iesus Christ, &c. or Christs prayer, as, Our Father, &c. which the ancient Church hath chosen rather then any forme, as may appeare from Cyprian vpon the Lords Prayer, Tertul. de Fuga. August. 126. Serm. de Temp. and in his 42. Epistle, he saith, In the Church, at the Lords Table, is daily said the Lords Prayer, and the faithfull heare it. And no maruell: for Christ hath taught vs to say, Our Father, &c.

So-

Secondly, they muſt diſallow the ſinging of Dauids Pſalmes: which would be contrarie to Gods appointment, Ierem. 33.11. Dauids appointment, Pſal. 66.2.3. 2. Chron. 16.7,8. and holy mens, as Iehoſaphat, 2. Chr. 20.21. Zerubbabal, Ioſuah, &c. Ezra 3.10. Hezechiah, 2. Chron. 29.30. and contrary to the practiſe of the Leuites, 2. Chron. 5.13. Ezra. 3.11. and of the people, 2. Chron. 29. 28. and of the Iewes after the Paſſeouer, ſinging, as is ſuppoſed, one of the Pſalmes betwixt the 112. and 119. Pſalmes: and contrary to the practiſe of Chriſt with his Apoſtles, as Math. 26.30. Marke 14.26. and that of the Apoſtle, 1. Cor. 14. 25.26. Eph. 5. Coloſſ. 3.16.

And laſtly, as contrary to the iudgement & practiſe of all reformed Churches at this day: ſo of the primitiue Church next enſuing the Apoſtles. For Plinius Secundus, in his Epiſtle to Traianus the Emperor, ſaith, that, The Chriſtians were wont to ſing Pſalmes to their Chriſt, in the morning before daylight. And Tertullian in his Apologie, ſaith, That Chriſtians after their often meetings at Supper, cheered their hearts with ſinging of Pſalmes. And Auguſtine in his ninth booke of Confeſſion, ſaith, that In Ambroſe his Church at Millan, this ſinging of Pſalmes was vſed: and in the tenth booke

of

of his Confession: Chapter 33. hath these words of himselfe: *Cum reminiscor, &c.* When I remember the teares which I spent whilest the Psalmes were sung in the Church, O Lord, at the beginning of my conuersion, and now also am I affected, I acknowledge great profit and benefit of this ordinance. To these we may adde Iustine Martyr, in his second Apologie towards the end. The reason why these Psalmes were and are now sung, is, because they containe many solemne prayers and praises to God: and to that end were commanded to be sung: Psal. 66.2.3. 1.Chron.16. 7.8. compared with Psalme 105. & 96. Psalmes, and Ezra 3.11. compared with Psalme 136.

Euch. But what reasons can you giue why these kinds of set prayers are & may be vsed?

Phil. 1. By set prayers is holpen the knowledge and facultie of conceiuing: and by written prayer the memorie, boldnesse, readinesse, &c. is holpen: and by both is holpen the dul spirit, by ease of intention about the forme of prayer, and freedome to attend more about the maner, and the object, which is God prayed vnto.

2. If we had a perfect measure of grace, or such assistance of the Spirit as many had in the Apostles dayes, more might be said to the contrary plea. But alas, now we

we are weake in grace, and many an honest and conscionable heart may want gifts to conceiue a prayer, and sometimes vtterance of that they haue conceiued. Therefore, as a weake man is holpen by an artificiall crutch: so a Christian man is holpen by a spirituall set Prayer.

3. If this were not, what would become of many in the Church, especially the common sort, wanting knowledge and conceit to frame a prayer? And also many foolish prayers would be powred out in the Congregation by many Ministers, especially them of meaner gifts in knowledge and conceiuing, and who lacke memorie, vtterance, boldnesse, readinesse, &c. which gifts are euen in the best more defectiue at one time, then at another.

4. In this age so farre inferiour to that of the Apostles, without set prayer, there would be such distraction and diuersity not onely in the matter, but also in the forme of prayer, and such deformitie and discordance in Leiturgie, leauing it to the discretion of euery priuate Minister, that whereas God is the God of order and consent: 1. Corint. 14.33. we should be like the people of confusion. Whereas vniformitie of publike Leiturgy by set and read prayer, as it serues to maintaine the vnitie of the spirit

in the bond of peace: so to increase the hope and comfort of the Church, and efficacie of our prayers with God, when the Church in every Congregation speakes one and the same thing, like the Church triumphant in heauen, which is as the sound of many waters, but all sing the same song.

5. Disallow set Prayer, and contradict both the practise of the Church vnder the Gospell, about 1500. yeares, and of the old Church vnder the Law, to whom Dauid committed his written Psalmes, many of them being Prayers to bee sung to the Lord (as afore wee sayd) in the words of Dauid. And how doth not this onely crosse the practise of Christ, who communicated with the Iewes in their prescript and read Leiturgy, frequenting the Temple early, Iohn 8.2. and late, Marke 11.11.19. and daily, Luke 19.47. Matt. 14.49. and namely, at their solemne feasts, Iohn 5.1. and resorting to their Temple, or some of their Synagogues every Sabboth day, Luke 4. 16? But also the Apostles practise, who, as is probable, and is held by diuers learned men writing vpon that place, went vp to publike Prayer, Acts 3.1. Yea, and Paul entred into the Temple, and there with others was purified, all customes being obserued, Acts 21.26. and ordinarily resorted

to

to their Synagogues, Acts 14.1.13.5. euen euery Sabboth day, Acts 18.4. yea, in the time of their cõmon leiturgy, Act. 13.14.15.

6. If a nationall Church could continually be like to some Parochiall Congregation, furnished, for the time, with some able Minister, to conceiue praier vpon all occasions, then an ordinary Leiturgy would not bee so materiall: But such a nationall Church being impossible, or not liable to our hope, read and stinted Prayer better serues for all regards.

7. I would wish these people that stand so much vpon conceiued prayer, to thinke, that first, for want of fitnesse many are often kept from praying at all: secondly, they are much cooled in the time of Prayer for want of delight therein: thirdly, they commit many follies and idle repetitions in praying, both to the dishonor of God, shame to themselues, and offence oftentimes to those people with whom they pray: and then are to seeke for words to God, which they would not want when they come before the King. In a word, whether praier in powring of it out, be drawne out of intention, as when it is first indited, or out of the memory, as when it is in a set forme repeated, or out of the booke, as when written or printed Prayer is read, it is not this that

makes or marres a prayer, but other things either essentiall or pertinent to prayer, as the condition of the hart, quality of the matter, carriage of manner, &c.

Euch. But for all this in the Apostles times, at the first planting of the Gospell, we reade not of this stinted and set, or written kinde of Prayer; if it had bin fit, would not they haue vsed it?

Phil. Why? because none is mentioned; are you sure none was vsed? Say none was: the Iewish ancient Leiturgie continued in the Apostles times, to which they resorted, as before is proued; yet it was to end in the Iewes, and that at the least, with the destruction of the Temple, called the Buriall thereof. Now if no set forme came in place by and by, it might bee because the Church was not yet setled: and because extraordinary & miraculous gifts of the holy Ghost, yet cõtinuing in the Church, therefore Prayer immediately inspired & by diuine inspiratiõ powred out, as God gaue vtterance to some speciall persons, whom he extraordinarily raised vp, might well serue for the gathering of the Church, and be agreeable to all places, people of all Languages, and all occasions, and most answerable to the state of the Church then being, when as vtterance both in Language, matter,

ter, and method, was to be expected from God, as he pleased to giue it, without ordinarie meanes. But no sooner was the Church setled, and the first gifts of the holy Ghost ceassed, but then at the latest, set and written formes of prayer came in. And though certaine formes of Leiturgy, fathered vpon some of the Apostles, or Apostolicall men, as those of S. Peter, Marke, Iames, &c. were not framed by them, as some doe suggest; yet Leiturgies set and prescript came in then, or about that time, which since, the Church of Rome hath corrupted, as is proued before, Page 123.124.

Euch. But doth not this set forme of Prayer binde the spirit?

Phil. That is not materiall: but indeed they helpe the Spirit, as is aforesaid. And we binde the Spirit thereby no more, then did holy men binde the Spirit by set & stinted prayer, which they in Scripture are recorded to haue vsed: yea, no more then doth the conclusion of any prayer binde the Spirit, when we breake off prayer.

Euch. Yet mee thinkes that set prayer manifests onely the memory, and written prayer the faculty of reading, but the Spirit they do not manifest?

Phil. Both may be manifested thereby, and that as well as the Spirit was mani-

fested in the set prayer of Christ, which he vsed (as aforesaid) and in the Pag. 125. stinted prayers of many others his Prophets and Seruants. And why may not a written prayer manifest the Spirit, as well as a text or lesson of holy Scripture manifest the Spirit which indited the same, being read in the Congregation? as is warranted, Luke 4.17. Act. 13.15.17. & 15.21. And like as the Scripture did not only manifest the Spirit, whē it was first indited, but doth also when it is read: so prayer, which manifested the spirit, when it was first indited, serues also to manifest the spirit, when it is repeated or read: but when it is indited, it manifesteth the spirit inditing, and when it is repeated, or read, it manifesteth the spirit which hath indited. And when it is indited, then is the facultie of conceiuing or inuention exercised, and when it is repeated or read, that faculty resteth: but other faculties with the affections may be exercised, if not more then when the inuention is working.

Euch. Against this set forme of Prayer, a maine obiection is, that such Praier is drawne not out of the heart, but out of the booke: this I finde in the booke of differences of separated Churches, Pag. 3. Chap. 4 Verse last.

Phil. Prayer may be drawne out of a Booke, and yet out of Gods Treasurie; and it

it was drawne out of the heart before it came in the Booke, though not out of thine heart: yet that which is drawne out of an others heart, may be profitable vnto thée; else why desire wée the prayers one of another for vs? And albeit thou drawest it originally out of the Booke, yet thou drawest it into thy heart (the Spirit where prayer is read, working there by the Booke that which prayer, being indited, worketh by the inuention without the Booke) and then loe thou drawest it out of thine heart. Secondarily, and thou first offerest it to God out of thine heart, drawing it originally out of thine heart in respect of oblation, and so it may be acceptable, as the prepared Ramme, which Abraham found in a Bush and offered it to the Lord. To conclude, as wée must iudge the Leuites to haue sung the Psalmes of Dauid (being many of them prayers as aforesaid) out of the Booke set before their eyes, vnlesse wee will (beyond likelihood) iudge them to haue had all the Psalmes of Dauid by heart, with the Musicall notes answering the Church instruments: so againe, Psalmes gotten by heart, are drawne out of the Booke out of which they are gotten: whereby vpon disallowance of prayer drawne out of a Booke, must nèeds follow a disallowance of singing those

Psalmes which are gotten by heart out of the Booke, and so by disallowance of read Psalmes, and Psalmes gotten by heart, both which are drawne out of the Booke, will follow disallowance of singing of Psalmes at all; and all this followes vpon the disallowance of read Prayer, which, to end, we cannot altogether doe, vnlesse we disallow the saying of the Lords Prayer, which also is drawne out of a Booke.

Euch. And now I pray, what thinke you of our *Communion* or *Service Booke?* may I lawfully be present at the Prayers of the same?

Phil. I will tell you what M. Deering writing against M. Harding, speaketh of the Communion Booke; he speaketh to this effect, And why M. *Harding* doe you disgrace the Booke of Common Prayer, since there is nothing in it contrary to Gods Word? And Doctor Taylor, that blessed Martyr, three nights before his suffering, gaue and commended to his wife a Booke of the Church Seruice, which in the time of his imprisonment he (as M. Fox writeth) daily vsed: and the same Authour vpon the yeere 1557. writeth of another godly Martyr, who had a company of Bookes throwne into the fire with him, and by euent a Common Prayer Booke fell between his hands, who receiued it ioyfully, and kissed it; and praied holding his

his hands vp to Heauen, and the Booke betwixt his armes next his heart, thanking God for sending him it, and professing his gladnesse to be burned with such a Booke. And thus condemning this holy Booke, you condemne the iudgements of these, and many other holy men, who after they had painfully penned the same, gaue, many of them, their liues for the Gospell, amongst whom M. Fox in his ninth Booke of the Acts and Monuments, nameth that reuerend Bishop Cranmer, and saith, The rest were the best learned and discreet men.

Euch. Doe you speake this, to perswade onely the vse of set Prayer?

Phil. In no sort. For howsoeuer these things haue béene said, to proue the lawfull vse of set, stinted, and prescribed, or read Prayer, and namely of read Prayer in the publike assemblies of our Church, (which is so neglected or contemned of many, that at the publike confession of sinnes, in great Congregations scarce fortie are present vpon the Sabboth day:) yet none hereby may take occasion, or be permitted so to rest wholly in such forme of Prayer, as alwaies to kéepe idle the spirit within them, or grace giuen them for growth in the power of Prayer, to dull, let, or burie, the gift or grace of the Spirit tending to riper perfection.

tion. But euery one ought to stirre vp, and whet the Spirit, and exercise the grace and power receiued, to be fitted not onely to repeate or reade, but euen to indite any good matter: and to be fitted by readinesse of inuention suitable to all occasions, being as in the whole inward man, so in the ripenesse of inuention and facultie of conceiuing increased, and more & more perfected: not alwaies to remaine like Children or Weaklings, néeding to créepe vpon all foure, or to walke with a staffe, but able to goe without such helpes; which any shall do through Gods assistance, by vse and frequent exercising themselues in Prayer, and obseruation and imitation of other good Prayers heard or read, and by kéeping a good method and order in praying, by serious meditation, and by well attending to what Prayer is said.

A briefe

A briefe Prayer vpon the Lords Prayer.

OUR *Father*: By the benefite of creation, through thine omnipotency; assistance of preseruation, through thy prouidence; gift of Adoption, through thy grace; communication of eternitie, through Christ. *Which art in Heauen*: ouer-reigning, by thy power; inlightning, by thy Spirit, forgiuing, by thy mercy; ruling; by thy Maiesty. *Hallowed be thy name*: of vs, by an honest cõuersation; in vs, by a clere conscience; from vs, by an honest report; aboue vs, by the representation of Angels. *Thy Kingdome come*: in thy Holie Church, by the sanctification of the Spirit; in thy faithfull soules, by iustification of faith; in thine holy Scriptures, by instruction of Ministers; in thy celestiall Paradise, by assimulation to Angels. *Thy will be done in Earth*: in singlenesse of heart, by humilitie; chastitie of body, by abstinence; holinesse of will, by custome; truth of action, by discretion. *As it is in heauen*: willingly without murmuring; speedily without delaying; constantly, without ceassing; vniuersally, without omitting. *Giue vs this day our daily bread*: For humane necessitie, to couer our shame; present liberalitie,

litie, to doe good to others; eternall glory to lay vp in Heauen. *And forgiue vs our treſpaſſes:* of omiſſion, in things commaunded, commiſſion, in things forbidden: of the firſt Table, againſt thy ſelfe; and the ſecond Table, againſt our neighbour. *As wee forgiue them that treſpaſſe againſt vs:* Heartily, in puritie; cheerefully, in curteſie; continually, in Chriſtianitie; forgetfully, in not requiting like for like. *And leade vs not into temptation:* either importunate, which wearieth; or ſudden, which diſcorageth; or fraudulent, which deceiueth; or violent, which ouercommeth. *But deliuer vs from all euills:* of mundane aduerſitie, which will diſquiet vs: Sathans ſubtiltie, which will deſtroy vs: humane crueltie, which will ouerthrow vs: eternall miſery, which may tormět vs. *For thine is the Kingdome:* powerfull in it ſelfe; comfortable to vs; terrible to thine enemies; eternall in heauen. *Power;* great, in our creation; mighty, in our preſeruation; mercifull, in our iuſtification; and wonderfull in our glorification. *And glory:* For which thou diddeſt make all things; to which wée referre all things: in which all things do remaine on Earth; and by which all thy Saints ſhal reioyce in Heauen. *For euer & euer:* in themſelues, by continuance; in thy Saints, by practice; in thy creatures, by proofe; in the wicked, by torment.

ment. *Amen*: so be it; by intention of the minde; serious inuocation of thy name; diligent execution of thy Commaundements; continuall communication of all thy mercies prayed for.

Another of the like Argument.

O Our Father: high in Creation, sweete in loue, rich in mercie. Which art in Heauen: the glasse of eternitie, the crowne of iucunditie, the treasure of felicitie. Hallowed be thy name: that it may be hony to the mouth, musicke in the eare, a fire in the heart. Thy Kingdome come: pleasant without mixture, safe without annoyance, sure without losse. Thy will be done: that wee may fly that thou hatest, loue that thou louest, and by thee doe that thou commandest. In earth as it is in heauen: willingly, readily, faithfully. Giue vs this day our daily bread: necessarie for this life, not superfluous for our delights, nor wāting to our necessities. And forgiue vs our debts: against thee, our neighbour, and our selfe. As we forgiue our debters: who haue wronged vs in our bodie, goods, name. And leade vs not into temptation: of the World, Flesh, Diuell. But deliuer vs from euill: past, present, to come; Spirituall, Corporall, Eternall. And this

we

we aſke, becauſe thine is the Kingdome: for thou ruleſt all: Power, for thou canſt doe all; and Glory, for thou giueſt all: now, whileſt we do liue; and for euer, whileſt we ſhall liue; Amen. Neither doubt we, but that wee ſhall certainely obtaine theſe things; becauſe thou art louing as our Father, and powerfull in Heauen. Thou ſayeſt Amen, by commanding; art Amen, by performing; we ſay Amen. by beleeuing and hoping: ſay but the word, and we ſhall be cured.

Dauid tentatur, tentatus orat, orans
Liberatur, liberatus gratias agit, Auguſt.

Dauid is tempted, being tempted hee prayeth, praying is deliuered, and being deuered, he giueth thankes.

This is the ſumme both of *Dauids* Pſalmes, and the Lords Prayer.

MAT. 26. 41.

Watch and pray, that you fall not into temptation.

A COMMVNI-CANT IN-STRVCTED.

LONDON
Printed by *Richard Field* for
William Barret.
1617.

BIBLIOTHECA · BODLEIANA

To the right Honourable, the Ladie FRANCIS, daughter to the moſt Honourable the Counteſſe *of Darbie, and wife to the Honorable* Sir IOHN EGERTON, Knight of the BATHE.

MADAME,

Lbeit, the houſes of the poore are not at any time, as of the rich, alike adorned with gorgeous furniture: yet the gardens of the poore, as well as the rich, are in the Spring-time alike couered with flowers furniture.

The great Flower *of the Sunne, it is not indeed found but amongſt the rich: but the Marigold* Heliotropium, *which openeth and ſetteth with the Sunne, (and which is as profitable as the other is beautifull) this is (amongſt other ſweet and wholſome herbes) ordinarie in the pooreſt Orchard.*

Theſe kind of herbes ſometime they vſe for meate and medicine; and often, wanting things to preſent their betters with, of theſe

they do offer a poesie of flowers: As they haue receiued, so they giue.

That spirituall Garden, which is cõmitted to my keeping, hath not at this time any rare flowers in it, but such as being planted some few yeares past, do now shew themselues in a more Orient colour, and in greater abundance. Out of them this Spring-time, I haue gathered three seuerall nose-gayes, and two of them are presented to two most honorable Counsellers; this Third I am bold to present to your Honour.

I hope there is no such Antipathie betwixt flowers and you, as there was betwixt a worthie Ladie and a Rose: especially such flowers as these; since Religion, which giueth colour and smell to euery flower in this poesie, is the faireſt flower in your owne Garden.

The Lady Hennage.

You haue, I confesse, great Honour vpon earth, being descended of a Royall familie, Allied to the greatest Peeres of the Land, espoused to an Honorable Knight, blessed with hopefull children, and graced (as I heare) with rare gifts of nature: but, that Christs Religion is so precious vnto you, your greatest honour is reserued in heauen.

If

If it pleaſe you to entertaine this poore preſent, which before now, I was afraid to offer to any: I doubt not but as you ſhall receiue comfort by it: ſo it ſhall receiue ſuch fauour by you, that this ſpirituall noſe-gay, comming from you into the hands others, will not be vſed as other flowres are, this morning in the boſome, the next to the beeſome. But it will be often in the hand, frequent in the ſight, and comfortable to the ſent of each ſauourie ſoule.

The God of Heauen who hath planted you as one of his faireſt flowres in his Garden, the Church Militant, ſo water you with the dew of Heauen, and heauenly graces: that after you haue long flouriſhed here, you hereafter may, with your Honourable two Siſters, Elizabeth *the vertuous Counteſſe of Huntingdon, and* Anne *that Worthy Lady Chandoyes, be tranſplanted into that Garden of Eden, the Church Triumphant; and for euer flouriſh in the Courts of your God.* London, St. *Martins* in the Fields, *Iune* the 16. Anno 1613.

At the ſeruice of your Honour,

ROBERT HILL.

A PITHIE DISCOVRSE OF OVR COMMVNION with CHRIST.

THough the *Word* of life, in it ſelfe cauſeth *Peace*, yet by the malice of *Sathan* it occaſioneth *Warre*: and though the *Sacrament* of life ſhew our *Communion* with Chriſt, yet by the corruption of *man*, it is made an inſtrument of *combuſtion*. The *Vbiquiterian Lutheran* is zealous on the one ſide for his *Conſubſtantiation*, and with the Bread and Wine, he will chap vp his *Sauiour*: The *Artolatrian Romaniſt* is as zealous on the other, for his *Tranſſubſtantiation*, and after the repetition of fiue Latine words will deuoure his *Creatour*. And if varieties of opinion concerning the Lords Supper, ſhould but here be repeated; as a *great Ship* would not hold the

the Reliquian pieces, which the Papists haue of *Christs crosse*: so a *large Volume* would but hold the opinions which are about *Christs Sacrament*. Is it the fault of this *blessed Banquet*, that so many are distracted about feeding vpon it? No, it is not.

It is reported, that one in a lightsome house being *stricken blind*, complained exceedingly of the darknesse of the chamber, whereas the fault was in the want of his sight. When the *eye* is dimme, it must not complaine of the *Sun* if it see not: when the *stomacke* is corrupt, it must not complaine of the *meate* if it digest not: and when the *fantasticall* wit of man is wedded to *reason*, no marueile, if it perceiue not the *things* of God. The *preaching* of Christs Crosse was a *scandall* to the *Iewes*: their own corrupt heart caused it to be offensiue: The *Administration* of Christs *Sacrament* is a stumbling block to the *curious*: their own carnall conceit makes them to fall. If we could in our iudgements subscribe vnto the *written Word* of God, and of *spirituall* things conceit after a *spirituall* manner, our *Capernaiticall* Aduersaries would not looke here for a *Breaden God*, and our *carnall* Gospellers would looke for more heere then common Bread. It is, euen to the *wicked*, the *Bread* of the Lord, and to the *godly*, that *Bread* which is the Lord.

By coming to the *Lords Table*, (if we come as we should) we reape much good: for here we may behold the *loue* of *Christ* to vs, who as a louing friend, by this *remembrance*, desires euer to liue in our minds and memories: and the *prouidence* of *Christ* for his beloued friends, that his *benefites* bestowed might truly profit, and being kept in memory, might enioy their end, *euer to shew forth his death till he come*. Yea, by thus coming we *testifie* our *spirituall* nourishment by his body and bloud: we *seale* to our selues the *pardon* of our sinnes: Christ *couenants* with vs to *receiue* vs graciously: we *condition* with him to *obey* him principally, and if we desire eyther to testifie our desire of the *first* resurrection, out of the *graue* of sin; or our hope of the *second*, out of the *graue* of death: we shall do both these, so often as we come to the *holy Communion*. In a word, it is a *testimony* of our *profession*; and *consent* to Gods Religions: a *token* of our *separation* from all the tents of Sathan: an *obligation* of our constancy in the *profession* of the Gospell: a *sinew* and *conseruation* of publique meetings: a *caueat* to take heede of *relapse* into sinne: a *comforter* in the middest of any Temptation: and a *seale* of that *communion* which is betwixt *Christ* and *Christians*.

1. Cor. 10. 16 *The cup of blessing which we blesse, is it not the communion of the bloud of Christ? and the bread*

bread which we breake, is it not the communion of the bodie of Christ? As the *preaching* of the Gospell is Gods *powerfull* instrument to *signe* our salvation: so the *Sacrament* of the Lords Supper is an *effectuall* instrument to *seale* this coniunction. Now that wee may more frequently *communicate* with *Christians*, I am bold to intreate of our *communion* with *Christ*.

In the first *Adams* innocencie, there was an *act* of *association* betwixt God and man: but with *condition* of mans loyaltie to God. The *condition* is *broken*, man is *exiled* from Gods *presence*, and becomes an *enemie* both to God and man. Gods *Iustice* cannot admit sinfull man into *favour*: mans *infidelitie* hinders him from suing to God for *favour*. *Christ* our Sauiour, the * *diuine* Sonne of God, and *humane* Son of man, satisfieth Gods *Iustice*, acquaints man with Gods *mercie*: and in the fulnesse of time, *this seede of the woman breakes the Serpents head.*

* κατὰ θεότητα, non θεότητα.

But vnlesse man haue communion with *Christ*, his al-sufficient satisfaction wil do him no good. What then may this *communion* be? It is a *spirituall societie of mutuall loue betwixt Christ and his Church.* A *societie*, like vnto that of *Adam* and *Heuah*, when they twaine became *one* flesh: *spirituall*, like vnto that of the *soule* and the *bodie*, where they by the *spi-*

rits, become *one* man: of mutuall loue, like a paire of Turtle Doues, who neuer know any other but one meate: of *Christ and his Church*, like that of the *head* and the *members*, when they, by certaine *iunctures*, become *one* body.

Christ communicated with our nature in his *incarnation*, when he tooke vnto him the *seede* of *Abraham*: hence comes that *Union* which we call *Hypostaticall*: and he is become *Flesh of our Flesh*. We communicate with the person of *Christ*, when we are *incorporated* into him: Hence comes that *vnion*, which we call *mysticall*, and we now become *Flesh of his Flesh*.

If we consider the *things* vnited together, this vnion is *Substantiall* and *Essentiall*: if the *bond* by which they are vnited, it is *spirituall* and *secret*. And as we haue feeling of Christ dwelling in our hearts, so the more shall we haue feeling of this blessed societie: by which we haue ἕνωσιν an *vnion*, κοινωνίαν *fellowship*, and μετοχὴν *participation* with whole Christ and his merits, and *meet altogether in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ*, Ephes. 4.13. 5.30. But as in our *separation* from God, by the spirit of Sathan, our *mindes*, *heart*, and *wils* were first seuered, and then followed the *whole* man: so the first thing in this *consumation*, which must be

ioyned

ioyned with God by his Spirit, is the *vnderstanding* by *knowledge*, the *heart* by affiance, the *will* by *obedience*, after which will follow all the *new* man.

By the *humanitie* of Christ we are conioyned to *him*: and by his *Spirit* he is ioyned to *vs*. Not, either by an *actuall* falling of Christs flesh into *ours*, or a *naturall* contiguity or connexion of our *persons*, or *essentiall* commixtion of his body with *ours*: but by a copulation and connexion altogether *spirituall*, felt by *grace* in this life, and seene by *glory* in the life to come, when Christ and his Church, before Gods Iudgement seate, shall appeare as *one Christ*.

But Christ is in *heauen*, and we vpon *earth*. Send thy *faith* into *heauen*, and *he* in heauen is ioyned to thee here vpon *earth*. Thy *sight* in a moment can visibly touch the *starres* of heauen, much more may thy faith touch that *Morning starre*, and *Sunne of righteousnesse* which is in heauen. Say that the *wife* be in *England*, the *husband* in *India*: the *head* aboue, the *feete* below: the *branches* on the top, the *roote* in the ground: the *spring* in one place, the *riuers* in another: the *foundation* on the earth, the *building* in the ayre, is there not notwithstanding an *vnion* betwixt them? Surely there is. *Christ* is our *husband*, the *Church* is his *spouse*: *Christ* is our *head*, each

Christian

Christian is a *member*: *Christ* is the *roote*, the righteous are *members*: *Christ* is the *fountaine*, the *Religious* are *riuers*: *Christ* is the *foundation*, *beleeuers* are Gods *building*. Be he neuer so *high*, euen in the highest *heauens*, wee *vpon earth* are so ioyned vnto him, that by *vertue* of this vnion, our *soules* do receiue the life of *grace* in this world, and our *bodies* shall receiue the life of *glorie* in the world to come. Here, this coniunction appeares in the *vnitie of spirit*: for in it there is neither a *cõmixtion* of *persons*, nor an vnion of *substances*, but a *confederation* of our *affections*, and *concatenation* of our *wils*: there it shall appeare in the *consociation* of our *persons*. For we shall *enioy* there, a most *holy*, and *comfortable* conuersation with Christ, *see* him as he is, *conferre* with him face to face; and as in this Sacrament, (as by a *marriage ring*) we are *espoused* to him here: so there we shall be solemnly *married* to him for euer.

And all this comes vnto vs, because the *word* was made *flesh*: not because *that Flesh* hath any such *vertue* in it selfe: (*It is the Spirit that quickneth, the flesh profiteth nothing*) but in that it is, caro verbi, *flesh vnited to the word*, to that *word*, which is the *fountaine* of life *quickning* all things, and causing the *death* of that flesh to obtaine for vs eternall life. *The flesh is not quickning in it selfe, but in the word*,

Hypo-

Hypostatically vnited vnto it, saith *Cyrill*.

This *word* by *personall* vnion, *quickeneth* Christs humanity, and giueth it, for our saluation, *merite* and *efficacy*: and by *mysticall* vnion *quickeneth* Christian consciences, and ioyneth them in loue and life vnto God: so that now there is a mutuall *giuing* and *receiuing* betwixt *Christ* and his *Church*.

From *Christ* we *receiue*, first *himselfe*, with the *Father*, and their *Spirit*, to become *our* portion. Secondly, *Adoption*, to be *actually* made the children of God. Thirdly, a *title* and *right* to *Christs righteousnesse* in his sufferings, and withall to his *fulfilling* of the whole Law. Lastly, a *right* to the *Kingdome* of heauen, which now is made the *inheritance* of the *Saints*.

And what doth he now receiue from vs? surely *drosse* for *gold*, *euill* for *good*, *shame* for *glory*, *sorrow* for *solace*, and a *curse* for this *blessing*. For he receiues from vs, first, our *sinnes*, with the *punishment* thereof, made his by *imputation* and *surety-ship*. Secondly, our afflictions, which he accounts his *owne*, so long as we suffer for righteousnesse sake. And this is our communion which we haue with Christ.

But because we are all *members* of one *body*, and are all *baptized* into one *Spirit*, and after do *eate* of one *bread*, there is also a *communion* with all Christians, *one* with an *other*.

Art

Art thou a *liuing* Saint vpon earth? Thou art in regard of *minde*, of one iudgement in the grounds of piety; *affection*, of one *heart*, a like affected to *God*, *Christ Iesus*, and euery good *Christian*, though thou wast neuer acquainted with them. And in regard of the *gifts* of the *spirit*, like a good candle, thou wilt *spend* them all to the good of others; and be ready to *serue* thy brother in loue; and both by *example*, *admonition*, *exhortation*, *consolation*, and *praier*, to conuey all graces in thee to another; yea not to be wanting to him in *communicating* thy *goods*. And for our cõmunion with the *dead*, they in *heauen* do pray *generally* for all vs, and we on earth do desire our *dissolution* to be with them.

But, that we may enioy this *blessed* society, we must *walke* in the light. For, *If we say that we haue fellowship with him, and yet walke in darkenesse, we lie: but if we walke in the light, as he is in the light, then haue we fellowship one with another*, 1. Iohn 1, 7. (that is, God with vs, and we with God and godly people) *and the bloud of Iesus Christ his Sonne purgeth vs from all sinne.*

Thus then *Christ* in heauen, by his *spirit*, is so vnited to vs, and *we* on earth, by our *faith* are so vnited to him, that without him wee can doe *nothing*, and with him we are able to do *all* things: *Of his fulnesse we receiue grace for grace.* And as by the *power* of the *sunne* in the

the ſecond heauen, all things are made *fruitfull* here vpon earth: ſo by the *power* of *Chriſt* in the third heauen, all men become *ſanctified* in the Church; yet not by the alone *inward* operation of his *Spirit*, without the *outward* vſe of the *Word* and *Sacraments*. By the word *alone*, when the *Sacraments* are not adminiſtred: and both by the *Word* and *Sacraments*, when they are ioyned together. Is the *word* preached? in it Chriſt *ſpeaketh* by his Spirit to vs. Are the *Sacraments* adminiſtred? by *Baptiſme* we are receiued into the *communion* of Gods couenant, and by the *Euchariſt*, we are more confirmed in the ſame. By the *word*, God enters by *one gate* into vs, namely by the *eare*: by the *Euchariſt* he knockes at *all* the *gates* of our *ſoule*, and ſeekes entrance by euery *ſenſe*. Are they both conioyned? our vnion becomes more *effectuall* vnto vs. By the word *without* the Sacraments, Chriſt may come vnto vs: by the Sacraments *without* the word he will not come to vs. *Adde the word vnto the Element, and it becomes a Sacrament.* This I write againſt ſuch as thinke, that *Chriſt* doth after a *farre* better ſort communicate himſelfe to vs in the *Sacraments*, than he doth in the *word*, whereas the *Sacraments* haue all their efficacy from the *word*, euen the *word* of *inſtitution*, deliuered by Chriſt, and vnderſtood of *Chriſtians*. Yet note, that in the *Sacraments*

craments, Christ communicates himselfe more *particularly* to vs then in the *word*. The end of both is to ioyne vs to *him*, and *himselfe* to vs: that we being thus *one* with him, might *grow* vp together with him, til that he at the last become *all* in all of vs; he (by this *matrimoniall* coniunction) to *loue* vs as his *spouse*, we to *reuerence* him as our *husband*, and both he and we together, to be *honored* of God the Father, in the resurrection of the iust, with complete glory.

Consider what I say, and the Lord giue thee vnderstanding in all things, *Iune* 16. 1613.

Thine in the Lord,

ROBERT HILL.

A COMMVNICANT PREPARED TO THE LORDS TABLE.

Queſtion.

MY good Auditor, after all theſe inſtructions concerning prayer, are you not deſirous to receiue the Lords Supper?

Anſw. **Yea ſir, I am deſirous with all mine heart, if you ſhall thinke me fit for ſo holy a Banquet.**

Queſt. But ſince you call it a *Banquet*; tell me how many ſorts of Banquets are mentioned in Gods word?

Anſw. **Sixe.**

1. **The kingdome of heauen,** Matth. 22. 3.

2. **A banquet for the fowles of the ayre,** Zeph. 1. 8.

3. **A banquet of feaſting,** Gen. 21. 8. & 43. 34. 1. Sam. 25. 36. Heſt. 1. 3. Ioh. 2. 9. Luke 15. 23.

4. A banquet of the Word, Prou. 9.1.

5. The banquet of a good conscience, Prou.15.15.

6. The banquet of the Lords Supper: and to this I am bound to come as a guest.

Quest. Is it then a matter of necessitie to come to the Lords Table?

Answ. Yea surely it is most necessarie; whether I regard the commandement of God, the necessitie of eating the Paschall Lambe, the custome of ancient Christians, the communion of the Saints, or the further confirmation of my faith in Christ.

Quest. How many properties are there belonging to a fit guest?

Answ. Two: one inward, another outward.

Quest. Which are the inward properties?

Answ. 1. He must be bidden, Luke 14.8.

2. He must be humble, Luke 14.9.

3. He must haue knowledge of the person, to whose table he comes, Prou.23.1.

4. He must bring an appetite to eate, Pro. 9.4.

5. He must put on Christ, his wedding garment, Rom.13.14

6. He must vse banquet like talke within himself, concerning ẏ vse of these mysteries.

7. He must be sober in vsing them.

8. Chearfull in vsing them.

9. Lo-

9. Louing to his fellow guests.

10. Thankfull to the master of the feast.

Quest. What is the outward propertie?

Answ. A reuerent hearing of the Word, and the like receiuing of the Sacrament at that time.

Quest. VVhat must you doe to bee a fit guest?

Ans. Samuel bids me to sanctifie my selfe, Dauid bids me to wash mine hands in innocencie, and Paul bids mée to examine my selfe, and so to eate of that Bread, and after to drinke of that Cup. 1.Sam.16.5. Psal.26.6. 1.Cor.11.28

Quest. By what rules must you make this triall?

Answ. 1. By the Spirit, whether I haue it or not, 1.Iohn 3.24.

2. By the Word, whether or no I haue obeyed it, Psal.119.59.

Quest. How do you proue this examination to be needfull?

Answ. 1. If the Iewes durst not eate the Paschall Lamb without it, I must not eate of the Lambes Supper without it, 2.Chro. 35.6.

2. I must neyther pray, nor heare Gods Word, before I sée in what estate I am, Eccles.4.17. Luke 8.18. and if I want this, I may as well be Iudas, as Iohn at the Lords Palleouer.

3. I come in the best sort I can to the feast, or presence of any great man in this world, Prou.23.1. Gen.41.14.

4. Hee that came without his wedding garment, was examined how he came thither, Matth.22.12.

5. If I eate and drink vnworthily, I eate and drinke mine owne damnation, 1.Cor. 11.29.

6. Dauid must not eate the Shew-bread, 1.Sam.21.4. nor the Leuites beare the Arke, Exod.29. nor Moses stand before God, Exod. 3.4. nor so much as a Snuffer be in Gods house, without sanctification, Exod.25.38.

7. If Christs dead bodie must bee wrapped in a cleane linnen cloth, Ioh.19.40. and layd in a new Sepulcher, v.41. how must we be prepared to receiue the same body crucified, and bloud powred out for vs? And if they hasted so to the Pole of Bethesda, Iohn 5.2. or the waters of Siloam, Iohn 9.7. or Samaria, Iohn 4.13. why should not we do the like to this Bread and liquor of life?

8. Will wee not put our common meate and drinke into vncleane vessels, and dare we put Christs meate and drinke into vnsanctified soules?

9. Else wee pollute the verie bodie and bloud of Christ, Hag.2.13.14.

10. By this holie Preparation I shall reape

reape great profit, Christs bodie shall bee meate vnto mee, and his bloud drinke vnto me: for, if the touching of Christs garment profited one woman, Matt.9.21. the feeding on his bodie must more profit vs.

Quest. VVhat comfort shall you reape by this carefull examination?

Answ. Much euery way: for by it I am:

1. Assured of my communiõ with Christ.

2. That I desire this pledge of that communion.

3. That I reuerence his holy Institutiõ.

4. That I am no Swine, to whom these Pearles should be denied.

5. That I am a true member of Christs Church.

6. That I néed not feare to goe out with Christ to Mount Caluarie, because I haue prepared my selfe to feast with him in his Parlour at Ierusalem.

7. When Christ will say vnto mee, as hée did to his Spouse in the Booke of Canticles, *Eate, O my friend, and make thee merry, my beloued,* Cant.5.1.

8. As I addresse my self to feast with him, so will Christ come and sup with me, Reu.3.20. And as the Iewels giuen by Abrahams seruant to Rebeccah, were receiued as comfortable pledges of Isaaks loue to her; so these Iewels offered mée by Gods seruant,

are as pledges of Christs loue, to be receiued chéerefully by me: yea and when I find my selfe worst in mine owne eyes, then (as you taught mee) I am best in the eyes of God.

Quest. VVhat things are required of him that will come a fit guest to the Lords Table?

Answ. Three things.

The first, what I must do before I come.

2. What I must doe when I am come.

3. What I must doe after I haue béene partaker of that holy Supper.

Quest. VVhat things are required of you before you come?

Answ. Two things.

First, I am bound to examine my selfe, 1.Cor.11.28.

2. I am bound to premeditate of diuers things.

Quest. What is examination?

Answ. It is a triall of my selfe, how I stand in the grace of God, 2.Cor.13.5.

Quest. VVhat learne you out of this, that a man must examine himselfe before hee come to this Table?

Ans. First, that children are not capable of this Banquet, 1.Cor. 11.28. though the ancient Church administred it to them.

2. That ignorant persons must not approch to this Table, 1.Cor.11.24.

3. That

3. That mad people are not to be admitted to this feast, 1.Sam.21.15.

4. That such as intend to liue in their sinnes, must not dare to approch vnto this Communion, 1.Cor.11.27.

5. That such as doe not trie themselues, cannot come.

6. That such as do try themselues, must come after triall, and may come with much comfort.

Quest. Doe you thinke that a man may not come to the Lords Table, vnlesse some good time before, he examine himselfe?

Ans. There is a *Primarie*, and after it a *Customarie* receiuing of the Lords Supper: when I first receiue it, it is most fit that I be prepared by my parents, tutors, or gouernours: that I be examined by my Minister, and aduised of my selfe, how I come to this holy Banquet. But after that time, vnlesse it be after some speciall offence, I think this strict course is not of necessitie.

Quest. VVhy thinke you this course most necessarie, at your first communicating?

Answ. 1. Because it is a kinde of confirmation of my Baptisme.

2. A second receiuing of mee into the Church.

3. My first admission of me, to the King of kings Table.

4. A solemnization of my spirituall marriage with Christ.

5. I am but a nouice, and then must especially thinke what I doe.

6. I may, by so doing, cause others to come reuerently to this holy Table.

7. If I be once fitted, and prepared by my Minister, he shall not néed a second triall of my knowledge and faith.

8. Lastly, I shall stoppe the mouthes of mine aduersaries, who say, yong folkes care not how they come to this feast.

Quest. VVhen then is a man fit to receiue?

Ans. 1. When he is fit to pray.

2. When he is fit to heare.

3. When he is resolued to forgiue.

4. When he meanes to bee a new man: for all which duties, I thinke we should be fitted at all times, especially when we come to this Sacrament.

Quest. VVherein stands that examination aforesaid?

Ans. In fiue things.

1. I must examine what knowledge I haue, Prou. 19.2.

2. What faith I haue, Acts 8.37.

3. What repentance I haue, Exod. 12.8.

4. What obedience I haue, Psal. 26.6.

5. What loue I beare to my brethren, Matth. 5.23.24.

Quest.

Qu. Why must you examine what knowledge you haue?

Answer. Because, 1. by knowledge I beare the Image of God, Coloss. 3.10.

2. Without knowledge the minde is not good, Prou. 19.2. Nay, Ignorance is hel, saith Marke the Hermit.

3. He that is ignorant, is worse then the Diuell: the one knoweth much, the other nothing at all.

4. Without knowledge we cānot practise.

5. In this knowledge is eternall life: Iohn 3.36.

6. He that is ignorant, is Salomons foole: A foole? Nay, a beast amongst men,

7. Ignorance is a fore-runner of destruction, Hos. 4.

8. Knowledge is the eie of the soule.

9. The Prophets pray and preach against ignorant persons, Ier. 10. Hos. 4. 2. 3.

10. Knowledge is the Mother of Faith, Repentance, and all Graces: yea, the want of it maketh men most deceiued in the Doctrine of the Sacrament.

Quest. VVherefore then are the people ignorant?

Ans. The reason is: 1. Their idlenesse, Prou. 2. 3. 4.

2. Their malice, Iob 21.14.

3. Their wilfull blindnesse, 2. Pet. 3.5.

4. Their pride, Psal. 25. 9.
5. Their worldlinesse, Eccles. 38. 25.
6. Their blindnes by Satan, 2. Cor. 4. 3.
7. Naturall corruption, 2. Cor. 2. 14.
8. Which is the maine of all, want of the catechizing of the yong, want of meditation in the old, and of conference of that which is preached, in all.

Quest. Wherein stands the examination of your knowledge?

Ans. In two things.

1. What generall knowledge I haue.
2. What knowledge I haue in particular.

Quest. Wherein consisteth generall knowledge?

Ans. In three things: whereof the first is:

1. What knowledge I haue of God.
2. What knowledge I haue of my selfe.
3. What knowledge I haue of the couenant of grace.

Quest. VVhat knowledge must you haue of God?

Ans. I must know him to be such an one as he hath reuealed himselfe in his word, to wit, one [a] inuisible [b] & indiuisible Essence [c], and three truly distinct Persons [d], namely, the Father begetting [e], the Sonne begotten [f], and the [g] holie Ghost proceeding from the Father and the Sonne.

a Deut. 6. 4.
b Ioh. 1. 18.
c Exod. 3. 11
d 1. Ioh. 5. 7. 8
e Iohn 3. 16 18.
f Psal. 2. 7.
g 1. Io. 15. 26

Quest.

Queſt. Muſt you know nothing elſe of God?

Anſw. Yes, I muſt know that he is [a] Creator, and [b] Gouernour of all things, [c] a moſt wiſe vnderſtander and knower of all thoughts, moſt [d] holy, [e] iuſt, and [f] mercifull to his creatures; that he is [g] eternall, without either beginning or end [h], and that he is preſent in all places.

a Gene.1.1.
b Mat.10.10
c 1.Chr.27.6
d 1.Pet.1.17
e Pſa.145.17
f Pſa.103.8.
g Reue.1.17
h Prou.15.3

Queſt. How may you know whether you haue this ſauing knowledge of God?

Anſw. By my loue to him, longing after him, deſire to be with him, and zeale to performe obedience vnto him.

Queſt. What muſt you know concerning your ſelfe?

Anſw. That by nature I am ſtained wholly with [a] originall ſinne: ſo that my [b] minde is full of blindneſſe [c], will, of frowardneſſe [d], affections of peruerſeneſſe [e], my conſcience, of guiltineſſe; ſo that thereby I am ſubiect to the [f] curſe of God in life, in death, and after death.

a Geneſ 6.5
b Ephe.4.18
c Rom.6.18
d Ephe.4.19
e Pſal.51.
f Deu.27.26. Galat. 3.10.

Queſt. What things are you ſubiect to in life?

Anſ. By reaſon of this ſin, in my [a] ſoule I am a ſubiect to madneſſe [b], in my bodie to diſeaſes [c], in my goods to loſſe, and [d] in my name to reproch.

a Deu.28.61
b Deu.28.60
c Deut.28.28.68.
d Prou.10.7.

Queſt. What are you ſubiect to in death?

Anſw.

a Gene.2.17 Answ. To the separation of the [a] soule from the bodie; and in that separation, to be
b Mat.27.4. either [b] comfortlesse, or [c] senselesse.
c 2.Sa.25.37. *Quest.* What are you subiect to after death?

d Mat.25.14 Answ. To be [d] tormented for euer with
e Luk.13.26 the Diuell and his angels [e], and to bee cast away from the presence of God.

Quest. What must you know concerning the couenant of grace?

f Luk. 1.68. &c. Answ. That [f] Christ Iesus hath deliuered mee from this miserie: who being verie
g Iohn 1. 1. God [g], became man, to die for my sinnes [h],
h Rom.4.25 and rose againe for my iustification.

Quest. What particular knowledge is required of you?

Answ. I must know the nature and vse of this Sacrament, 1.Cor.11.18.

Quest. What then is the Lords Supper?

Answ. It is a Sacrament, wherein by the vse of bread and wine, those that are ingrafted into Christ, are nourished to life.

Quest. What learne you out of this definition?

Answ. 1. That he cannot eate the Lords bodie, who is not of the Lords bodie, August.

2. That a man must come with all cheer-
i Ezra 6.16. fulnesse to this Banquet [i], and not to feare it, as a man would doe poison.

Quest.

Queſt. When, and where was this Sacrament firſt celebrated?

Anſw. The place was in an *vpper Parlor*, to teach me that I ſhould mount vp in mine affections to God, and not tarry heere below vpon earth: the time was, immediatly before Chriſts departing out of this world, to admoniſh me, that euery day of my communicating, ſhould be a new departing of mine heart out of this world, to mine heauenly Father: for this loue-feaſt begunne heere vpon earth, ſhall not be finiſhed till I come to Heauen.

Queſt. Tell mee now what is the outward matter of this Sacrament?

Anſw. Bread and Wine, by which are ſignified Chriſts body crucified, & his bloud powred out [k]. k Luke 22. 19. 20.

Queſt. How proue you this?

Anſw. Chriſt ſaith, *Take, eate, this is my body*: that is, as Tertullian expoundeth it, *figura corporis*, the *figure* of my bodie.

2. Irenæus ſaith, *The Euchariſt conſiſteth of two things, the one terreſtriall, the other celeſtiall.*

3. Auguſtine ſaith, *A Sacrament is a viſible ſigne of an inuiſible grace*: and hee doubted not to ſay, *This is my bodie, when hee gaue the ſigne of his bodie.*

4. Macarius calleth the bread and wine, *antitypa*,

antitypa, exemplary types of Christs bodie and bloud: yet must wee know, that to the true receiuer, Christ is now giuen, as well as these creatures.

5. Bernard saith, *It is called Bread, per significationem, non proprietatem, by signification, not by property.*

Quest. Is not bread and wine turned into the body and bloud of Christ?

Answ. No, for these reasons:

1. Christ instituted this Supper before he was crucified.

2. Then hee must haue giuen his dead body, with his liuing hands.

3. The bread after consecration is distributed into parts: but the whole body of Christ, is receiued of euerie seuerall communicant.

4. The bread is the cōmunion of Christs body, and therefore not the very body.

5. This were to make the body of Christ of Bakers bread.

6. The bread and wine will corrupt being kept after consecration.

7. We see and taste only bread and wine.

8. Else the wicked should eat Christs body, and so must haue eternall life, Ioh.6.54.

9. This taketh away the nature of a Sacrament, wherein there must be a signe, and the thing signified.

10. It

10. It deſtroyes the nature of Chriſts bodie, making it aliue and dead, in heauen and vpon earth, glorified and vilified, and in many places at one time.

11. It is a kinde of inchantment to giue power to the mumbling of fiue Latine words, to change the ſubſtance of bread and wine.

12. The Apoſtle calleth it bread and wine, before and after conſecration, 1.Cor. 10.16. 2.Cor.11.26.27.

13. The Kingdome of God is not corporall meate and drinke, Rom.14.17.

14. Victor the third, Biſhop of Rome, was poiſoned by his Subdeacon, when hee toke the cup: & Henry the 7. Emperour, of Luxelburge, was alſo poiſoned in receiuing the bread at the hands of a Iacobine Frier. Note this.

15. Chriſts body and bloud enter not into the ſtomacke, but into the heart.

16. There cometh no good to vs by the corporall, but by the ſpirituall preſence of Chriſt, Ioh.6.54.

17. It derogateth from the dignity of the Sacrament of Baptiſme, in which there is no ſuch metamorphoſis.

18. Then men nede not to ſeke for Chriſt in heauen, Col.3.2.

19. It taketh away the remembrance of Chriſts death.

20. To

20. To say it is done, because Christ can doe it, is no good argument; for we must not reason from his omnipotencie, to euert any Article of faith: but, wee beléeue that the body of Christ is in Heauen, not on Earth: and in a word, it would séeme to mee a matter of impietie, to deuoure, or digest Christs blessed body.

Qu. Draw me but one other reason into a Sylogisme, which you think is vnanswerable.

Ans. I wil, and that shall be such a one as I learned out of the Booke of Martyrs, from that blessed Martyr, M. Frith, and it is this: They who eate Christ in the Lords Supper, as the Fathers before his Incarnation did eate him in Mannah and the Paschall Lambe, they cannot eate Christ corporally, (for at that time Christ was not borne.)

But the faithful eate Christ in the Lords Supper, as the Fathers before his incarnation did eate him in Mannah, and the Paschall Lambe, 1. Cor. 10. 3. 4.

Therefore the faithful in the Lords Supper cannot eate Christ corporally.

Quest. But yet may not this be done by a myracle?

Answ. Priests haue no promise to worke miracles now a daies: and that it can be no miracle, it may appeare by these vnanswerable reasons:

1. Eue-

1. Euery miracle is sensible: as when Moses Rod was turned into a Serpent, Exodus 7.10. and Christ turned water into wine, Iohn 2.10.

But this myracle is not sensible; for I see bread, and taste bread; I see wine, and taste wine, euen after consecration: Therefore it is no myracle.

2. That which is ordinarie, is no myracle: but this of the Priests is ordinarie: therefore no myracle.

Quest. Why then is bread called the Lords body, and wine his bloud?

Answ. 1. That all the faithfull may acknowledge the dignitie of this Sacrament.

2. That we remaine not in the outward bread and wine, but bee intent vpon the thing signified.

3. That wee may come with greater deuotion to that Sacrament.

4. That we may be assured, that as outwardly wee are partakers of bread and wine: so inwardly wee are partakers of Christ and his benefits.

Quest. VVhat rules then must I obserue, that I may, in the receiuing of the Bread and Wine, rightly discerne the Lords body?

Answ. I will giue you three:

1. Take euery thing in it owne nature and kinde, doe not with our aduersaries take

take the signe for the thing signified, nor the earthly thing for the heauenly.

2. Vse euery one of them in the manner appoynted by Christ, and with such reuerence as is due vnto them: doe not as carnall professors doe, who put no difference betwixt this and common bread and wine: for no bread or wine in the world is in vse like this.

3. Vse them to their right ends, as First, for a commemoration of Christs death: Secondly, for thy further communion with Christ: doe not either as some aduersaries doe, by a conceited *concomitancy*, take away the memory of Christs passion: nor, as negligent Communicants, forget the comfort of their renewed communion with their blessed Sauiour: for herein standeth our greatest comfort by communicating.

Quest. May you not receiue the Bread without the Wine?

Answ. No, for these reasons:

1. This were to crosse Christs institutiõ.

2. It doth dispriuiledge Christs people.

3. It maketh Christs feast a drie feast.

4. It taketh away the remembrance of Christs bloudshed.

5. The wine signifieth not Christs blood in his veines, but that bloud which was powred out.

Quest.

Queſt. Why did Chriſt inſtitute this Sacrament in bread, not in fleſh?

Anſw. 1. Becauſe bread is more fit to nouriſh then fleſh.

2. As bread is made nouriſhment by fire: ſo Chriſt by the croſſe.

3. As bread is corporall food: ſo Chriſt is ſpirituall food.

4. As bread taketh away corporall hunger: ſo Chriſt ſpirituall.

5. As bread is giuen to the hungrie, not to full bellies: ſo is Chriſt.

6. As bread diſtributed to many, is a token of loue: ſo is Chriſts bodie giuen for many.

Queſt. And why vſed he wine eſpecially?

Anſw. Becauſe, 1. As wine is the moſt ſweete liquor: ſo is Chriſts bloud.

2. As wine quencheth corporall thirſt: ſo Chriſts bloud doth ſpirituall thirſt.

3. As wine cheereth: ſo doth Chriſts blood.

4. As wine heateth: ſo doth Chriſts blood.

5. As wine is preſſed out of the grape: ſo was Chriſts bloud out of his ſide.

6. As wine maketh man ſecure, bold, eloquent, and of good colour: ſo doth Chriſts bloud.

Queſt. What is the forme of this Sacrament?

Anſw. The coniunction of the things ſignified,

nified, with the signe; the action of God, with the action of the Minister; and the action of faith, with the action of the receiuer.

Quest. What doth the action of the Minister signifie?

Answ. His taking bread and wine into his hands, doth signifie Gods sealing of Christ, to beare the office of a Mediator, Ioh. 6.27. His blessing of the bread, the sending of Christ to be a Mediator: His breaking of bread, and powring out of wine, the execrable passion of Christ, & effusion of his blood: The giuing of bread and wine to the receiuer, the offering of Christ to all, euen hypocrites; but the giuing him onely to true Christians.

Quest. What doth the action of the receiuer signifie?

Answ. His taking of bread and wine into his hand, doth signifie his apprehension of Iesus Christ by faith: his eating of bread and drinking of wine, for the nourishment of his body, his applying of Christ vnto himselfe, that his true communion with him may be more increased.

Quest. What is the end of this Sacrament?

Answer. 1. The assurance of Gods fauour.

2. The increasing of my faith.

3. Fellowship with Christ.

4.

4. **Communion with the Saints.**

Queſt. You ſaid in the ſecond place, that you muſt examine your faith: tell me therefore what faith is?

Anſw. **It is a miraculous worke of God, wrought in the heart of a regenerate man, by the preaching of the Goſpell; whereby he doth apprehend and apply to himſelfe particularly Chriſt Jeſus with all his benefits, to the pardon and forgiueneſſe of all his ſinnes.**

Queſt. Why muſt you examine whether you haue faith?

Anſw. **Becauſe, 1. Without faith I cannot pleaſe God,** Heb. 11.6.

2. **By it I muſt liue both in my particular and generall calling,** Hab. 2.4.

3. **By it I am iuſtified before G O D,** Rom. 5.1.

4. **By it I put on Chriſt,** Gal. 3.27.

5. **By it I feed on Chriſt,** Iohn 6.35.

6. **By it alone I obey Gods Word,** Rom. 14.23.

7. **By it I am the child of God,** Gal. 3.2.

8. **By it Chriſt dwelleth in mine heart,** Epheſ. 3.17.

9. **By it I procure Gods bleſſings vpon my ſelfe and others,** Math. 15.28.

10. **By it I receiue Chriſt in this Sacrament.**

Quest. How may a man know whether he haue this faith?

Answ. By these signes:

1. If we can from our hearts renounce our false supposed goodnesse, and can wholly rely vpon Christ in the matter of our saluation: this nature cannot do.

2. If we haue peace of conscience arising from the apprehension of Gods loue in Christ, and our reconciliation with him.

Quest. Which are the wants of faith?

Answ. 1. Doubting and distrust of Gods mercy.

2. Presumption and vaine confidence in our selues.

Quest. To come to the third part of our examination, tell me what repentance is?

Answ. 1. It is a worke of grace, arising of a godly sorrow, whereby a man turneth from all his sins to God, and bringeth forth fruite worthy amendment of life.

Quest. Why must you examine whether you haue this repentance?

Answ. Because, 1. Mans heart is deceitfull and subtill, Ier. 17.9.

2. Without it I cannot beléeue, Mar. 1.15.

3. Impenitency is a fore-runner of iudgement, Rom. 2.5.

4. By repentance I am assured of my saluation, Act. 2.38.

5 Till

5. Till then I can haue no comfort, Psal. 51.12.13.32.6.

6. If I want it, I can neither pray [a], nor [b]heare, nor [c] reprehend sinne in other [d], nor yet be a fit guest for the Lords Table.

[a] Psal.50.16. Prou.28.9.
[b] Mat.3.7.
[c] Iohn 8.7.
[d] 1.Sam.16.6

Quest. Giue me some reasons to moue to repentance?

Answ. I will: we are moued to repent:

1. By Gods mercies, Rom.2.4.

2. By his patience, 2.Pet.3.15.

3. By his iudgements Isa.26.9.

4. By the word preached in the Law and Gospell, Ionah 2. Math.3.

5. By the Sacraments, Marke 1.4.

6. By sinne past, 1.Pet.4.2.

7. By the shortnesse and vncertainty of this life, Psa.90.12.

8. By the certainty of death, Eccl.12.13.

9. By the paucity of such as shall be saued, Luke 13.25.

10. By thinking of the day of Iudgement, Act.17.31.

11. For feare we go to hell.

12. That we may be partakers of Heauen.

13. That else we are not assured of our Election.

14. Without it we cánot die comfortably.

15. It is difficult to performe on our death-beds.

16. If we repent not, our score will increase.

17. Without it God will not heare vs.

18. We else run into hardnesse of heart.

19. If we do not so, we bring Gods plagues vpon others.

20. By repentance we honour God, and assure our consciences that God hath forgiuen vs: for, *Sinne discouered by triall, and cast out by repentance, will neuer condemne vs.*

Quest. And why then do not men repent?

Answ. Because, 1. They haue gotten a custome of sinning.

2. They escape vnpunished here.

3. They euer thinke on mercy.

4. They feare not iudgement.

5. They beléeue not Gods Word.

6. They sée that most do so.

7. They obserue the life of bad Ministers.

8. They lóok vpon great men that are bad.

9. They se not the vilenesse of sinne.

10. They meditate not how God hath plagued the impenitent.

Quest. How shall you know whether you haue this repentance or not?

Answ. By these markes.

1. If I haue a godly sorrow, whereby I am displeased with my selfe, because by sin I haue displeased God.

2. If

2. If there be in me a changing of the mind, and a purpose to forsake sin, and euer after to please God.

3. If I do daily more and more breake off my sinnes, and abstaine from inward practise, keeping vnder my corruptions, and vngodly thoughts.

4. If I can mourne for the present corruption of my nature.

5. If I haue bene grieued, and craued pardon for my late sinnes, euen sithence I was last partaker of the Lords Table.

Quest. You said that obedience was the fourth part of our examination: can you tell me what obedience is?

Answ. It is a free, hearty, vniuersall, Euangelicall, personall, and perpetuall keeping of Gods Commandements.

Quest. What reasons can you giue why you must examine your obedience?

Answ. Amongst many I giue these:

1. Disobedience is as the sinne of witchcraft, 1. Sam. 15. 23.

2. Obedience is better then sacrifice, 1. Sam. 15. 22.

3. It is a fruite of faith, Rom. 8. 1.

4. By this examination I shall be moued to repent, Ier. 31. 19.

5. If I haue done any thing that is good, I shall haue cause to giue God due thanks.

6. Without it I cánot appeare before God, Ierem. 7.9.

Quest. How many properties are there of this obedience?

Answ. Fiue: 1. it must be frée, without constraint, Psalme 110.3.

2 Sincere without hypocrisie. 2. Tim. 1.5.

3 Vniuersall, not to some, but to all the Commandements, Psalme 119.6. Iam. 2.10.

4 Perpetuall, till the houre of our death, Math. 24. 13.

5 Personall, in regard of our personall calling. 1. Pet. 5.1.

Quest. Which is the last part of examinatiõ.

Answ. Our reconciling our selues vnto our brethren, if we haue made them any offence. Math. 5.24.

Quest. Can you shew me any reasons of this examination?

Answ. Yea surely: For, 1. If I loue not my brother, God loues not me, 1. Ioh. 3.14.

2 If I forgiue not my brother, God forgiueth not me. Math. 6.15.

3 If I want loue, I am none of Christs Disciples, Ioh. 13.35.

4 Without it I shall neuer do good to my brother, 1. Cor. 13.2.

2. By what signes may you know whether you are so recõciled, ỳ you loue your brother?

Answ. By these:

1 If

1 If I be not ouercome with euil, Rom. 12.21.

2 If I ouercome euill with goodnesse, Rom. 12.21.

3 If I can pray for him, Acts 7.60.

4. If I can yeeld to him, Gen. 13.19.

5 If I can conceale my wrongs, and his infirmities, Prou. 11. 12. 13.

6 If I can conuerse friendly with him, Gen. 34.4.

7 If I can depart sometime from my right, Gen. 13.10.

8 If when I may, I auenge not my selfe, 2. Sam. 19.29.

Quest. When are we fit to receiue the Sacrament, in regard of reconciliation?

Answ. Euen then when we are fit to say in the Lords Prayer, Forgiue vs our trespasses, as we forgiue them that trespasse against vs. And therfore many endanger their owne consciences in refusing to receiue, lest they should leaue their sinnes, and be reconciled to men. Now the Lord grant, that I may after this sort examine my selfe, that at all times (by putting off the old man, and putting on the new) I may be fit to come to Gods Table.

Quest. I hope you are well instructed in examination. Tell me what premeditation, the second part of preparation, is?

Answ.

Answ. It is a consideration of those graces which wee do receiue by the death of Christ, signified in the Sacrament of the Lords Supper.

Quest. Which are those graces, that we must consider of?

Answ. Our redemption from hell, our deliuerance from death, damnation, and the curse of the Law.

2. The remission of our sinnes, whereby we receiue freedome from sinne, and acceptation to life, Psal 103.3.4.

3. Which is a fruite of the former reconciliation with God, when wee are made friends with him, Col.1.20.

4. Our communion and fellowship with Christ, 1.Cor.10.16.

5. Interest and title to eternall life by Christ, in whom we are sonnes, Iohn 1.12. Rom.8.13.

Quest. What fruite ariseth out of these two, namely, examination and premeditation?

Answ. A spirituall hunger after Christ and his benefits: for when a man hath examined his wants, and hath considered the riches of Christ, his heart longs after the same, Iohn 7.37.

Quest. You haue well said all that you haue yet said: how must you be disposed in the action of receiuing?

Answ.

Answ. I must seriously thinke of these fiue points.

1. When I see the Minister take bread and wine, I must consider the action of God, whereby he sent Christ to worke my redemption.

2. When I see the bread broken, and the wine powred out, I must consider: first, The bitter passiō of Christ for me in so suffering: secondly, Gods infinite loue to me, who sent Christ to redeeme me his enemy: thirdly, Gods wrath towards me, for my sinne, which nothing could satisfie but the death of Christ. Fourthly, I must detest those sinnes of mine, which caused Christ thus to suffer.

3. When the Minister distributeth bread and wine, I must consider, that as it is truly offered vnto me by man, so Christ is truly offered vnto me by God.

4. In receiuing bread and wine, I must apprehend Christ by faith faith.

5. In eating that bread, and drinking that wine, I must apply Christ particularly to my selfe, and be perswaded, that as that bread and wine is made the nourishment of my body, so Christs body and bloud is made the nourishment of my soule. Yea, I must feele the power of Christ to mortifie the corruption of my nature by his death, to quicken mee in newnesse of life, by his resurrection,

surrection, and to giue me power to fight against my deadly aduersaries, the world, the flesh, and the diuell.

Quest. When you are to receiue these consecrated mysteries, may you receiue them kneeling vpon your knees?

Answ. You taught me that this gesture hath bene much abused: yet at the commandement of the Church, it may be vsed without impiety.

1. Because kneeling is a thing indifferent, as is the vncouering of the head at that time.

2. Because the Minister then prayeth to God as he giueth them.

3. Because Christ is more particularly then offered, then in the Word.

4. That we may stoppe our aduersaries mouthes: who cry out against vs, that we regard not this Sacrament.

5. Because then especially God requires our humiliation.

6. That the better we may lift vp our hearts to God.

7. Because in matters of indifferency, we are bound to keepe the peace of the Church.

8. Because we teach that this reuerence is not done to the creatures, but to our Creator.

9. Because by this gesture we are moued to

to receiue with greater reuerence.

10. It is retained by the Church of Bohemia.

Queſt. But this Ceremony ſauoureth of adoring a breaden god?

Anſw. To our aduerſaries it doth; to vs it doth not, being taught the contray: therfore if it be not taken away, it may be vſed; if it were, the feare of ſuperſtition were taken away with it. But, in things which may be well vſed, let no man be contentious; we haue no ſuch cuſtome, neither haue the Churches of God. Ambroſe his counſell to Auguſtine, and his mother Monica, is good counſell: When I am at Millaine, I faſt not on Saturday, becauſe there they faſt not; & when I am at Rome, I faſt on Saturday, becauſe there they then faſt. Thus muſt we do in things indifferent, that we may keepe the vnity of the Spirit in the bond of peace.

Queſt. Yet were it not fit to follow the example of Chriſt, who did adminiſter it ſitting at the Table?

Anſw. Marke what I ſay: And the Lord giue you vnderſtanding in all things.

1. If we muſt preciſely follow Chriſts practiſe in this, then they who receiue ſtanding, tranſgreſſe in practiſe, as well as they who receiue kneeling; which I thinke you will not ſay.

2. The

2. The custome of the Iewes at that time, was not to sit, but to leane one vpon another; would you haue this custome to be retained?

3. It is vncertaine with what gesture and in what māner Christ did celebrate his last Supper, whether standing, as was the vse of the Passeouer, or sitting, or leaning, as was the vse at supper.

4. Mr. Caluine, a reuerent man, leaues many rites indifferent, in the administration of this Sacrament, *Lib.* 4. *Instit. cap.* 17. *sect.* 43.

In a word, but thinke seriously, how this Church of ours doth detest all popish adoration in this Sacrament, and you will not refuse to communicate with vs, because you are enioyned to knéele. If you doe not take héed of such singularity, it may be in you, as it hath bene in others, a fore-runner, either of schismaticall separation, or supine contempt of this blessed banquet.

Quest. What quantity of Bread and Wine must you receiue?

Answ. Not a crumme of bread, or a drop of wine, nor too much of either, but so much of each, as may giue both nourishing and chéering to my body: I may not make a banquet of this Sacrament, nor turne drinking into drunkennesse.

Quest.

Quest. But is it fit often to receiue this Sacrament?

Answ. It is: (but alwayes with reuerence, and preparation.) For, so often, saith Christ & Paul: the first Christians did it day by day: and by it we renew our couenant, are tied to obedience, vnited to our brethren, comforted against death, and assured that Christ is all in all vnto vs.

Quest. Who offend against this rule?

Answ. 1. They who come not at all: these faile as much in not eating, as Adam did in eating of the forbidden fruit, Gen. 3. he obeyed the Serpent, they will not obey Christ.

2. They who tie themselues to receiue onely at Easter, and no time else: they make a Iewish Passeouer of Christs institution, and are more willing to follow Moses then Christ.

3. Such as pretend excuses, why they dare not come: and these also are like vnto those guests, who being inuited to the mariage of the Kings sonne, gaue carnall reasons why they could not come, Mat. 22. 4.

Quest. What think you of such as come not often, because of the meanenesse of the elements, in which this Sacramēt is administred?

Answ. Surely as of Naaman the Assyrian, who thought the waters of Damascus better then all the riuers of Samaria; or as

of

of that woman of Samaria, who ignorantly preferred the well of Iaacob, before the well of liuing waters, 2. Kings 5. 10. Iohn 4. 12. These thinke they may be good Christians, though seldome Communicants; but they are deceiued, not knowing that the meanes of saluation are offered vnto vs in weake meanes, 1. Cor. 1. 21.

Quest. But some againe haue this Sacrament in such reuerence, that they dare not come often: what is your opinion of them?

Answ. If Christ calleth them, why should not such come? Are they not prepared? It is their fault: or not in charitie? They excuse one sinne with another: shall they sin against God, because man sinneth against them? Nay, better excuses would not serue those, Matth. 22. 4.

Quest. You haue giuen many good instructions concerning this Sacrament: tell me, I pray you, is it lawfull to preuent it priuately?

Ans. If persons excommunicate from the Church, did repent them of their sinnes, and could not by sickneſſe come to the Church; these, not to make receiuing necessarie, but in regard of themselues, to testifie their repentance, and in regard of the Church, that it accepted their repentance, and for their comfort, receiued them as members of Christ;

Christ: the Sacrament was in former times deliuered priuately to such. Yea, and the Councell of Mentz decréed, That if any thiefe gaue tokens of repentance, and desired the Sacrament, he should haue it.

Quest. Did there any hurt come of this order?

Ans. Very much: First, that if any were deadly sicke, the Eucharist must néedes be administred to him: Secondly, that in Popery, euery parish Priest must bring to euery one of péeres, ready to die, this breaden god in a bore, with bell, booke and crosse; and if any departed without receiuing this iournall, he was not to be interred in Christian buriall: if hee did receiue it, hee must néedes, in the end, go to heauen.

Quest. Do all reformed Churches vse this order, priuately to administer this holy Communion?

Answ. Some doe not, and that for these reasons:

1. Because Christ gaue it to all his Disciples.

2. Paul will haue the Corinthians not to eate at home, but to stay one for another.

3. It is called Synaxis, a Communion, and Leitourgia, a publike Ministerie.

4. If in the Apostles times it were administred in Families, it was, because of

persecution, and yet then many Christians met together at it.

5. The Word is not priuatly to be preached, and therefore the Sacraments are not priuately to be administred.

6. It caused publique Assemblies to bee neglected.

7. It brought in a necessitie of this Sacrament.

8. It caused some to neglect it in health, because they were sure to haue it in sicknes.

9. Other meanes of comfort may bee vsed, as well as this: as comfort from the promises of the Gospell, and our ingrafting into Christ.

10. Many of the ancient Fathers disallowed such as deferred Baptisme till they were sicke; and therefore, had better cause for not admitting this Sacrament to the sicke.

Quest. Do you well thinke, that a Minister may not administer this Sacrament to a sicke, or condemned man priuately, if he desire it?

Answ. I dare not thinke it, and that for these reasons: 1. I dare not depriue a man being in such a case, that he cannot come to the publike Assemblies, of the confirmation of his faith & seale of his saluation, as this Sacrament is: No more then I dare depriue him of the comfort of the Word, and my

my prayers for him, in such a time, when Sathan is most busie.

2. If in the ancient Church it were granted to persons excommunicate, to testifie their repentance; why should it not be granted to good Christians, to confirme their Faith?

3. Such a priuate communion is a testimonie of the Receiuers coniunction with the whole church; as a particular Communion in a parish, is a testimonie of her communion with the whole Church.

Quest. Are there no caueats to be giuen about this doctrine?

Ans. Yes: 1. That it be sparingly vsed.

2. To such onely as desire it.

3. That they be taught, that it is not of necessitie.

4. That some words of exhortation goe with it.

5. That no pompe be vsed in carrying the Communion.

6. That the Minister know, it is not desired in superstition.

7. That it be done to such as cánot come.

8. That the partie haue a conuenient company with him.

9. That if it may be doue, the partie then receiue it priuately, when others doe so, in the Congregation.

10. That in the administration, the institution of Christ be obserued, and all be done in remembrance of Christs death.

Quest. I had almost forgotten to aske you one necessarie question: Are you bound to come fasting to this Sacrament?

Answ. It is not absolutely necessarie:

1. Because the Paschall Lambe was not so eaten.

2. Because Christ did it after Supper.

3. Because in the Primitiue Church, manie places obserued Christs time to communicate, at the Euening, especially at Easter, and Whitsontide, as Cassander proueth.

4. Because some are so weake, that they cannot stay so long fasting.

5. Because many abstained in superstition, as thinking that they eate the very body, and drinke the very bloud of Christ.

6. Because our preparation standeth rather in the purifying of the heart, then purging of the stomacke.

Quest. What thinke you of the conuenience of it?

Answ. I thinke it fit to come rather fasting then feasting to this Banquet; and if wee cannot fast so long, to vse as little refreshing as may be, and that for those reasons:

1. Be-

1. Because wée must doe it for the better hearing of the Word.

2. That wee may better meditate of Christ, and his benefits.

3 That we féeling some hunger for want of food, may better bee put in minde to hunger after Christ.

4. That féeling comfort by Bread and Wine, wee may the more bethinke our selues of our comfort in Christ.

5. Because abstinence, and taming of the body, maketh vs more fit for all spirituall exercises belonging to Communicants.

6. Because, euen Paul condemneth the Corinthians, for abusing themselues at their loue-feasts, with this Sacrament.

7. Wee must euer be sober in diet: and why not then at this time?

8. This was one end, why it hath béene for many yeares taken in the morning, as Drachmarius testifieth, who lined in the yéere, eight hundreth.

But in this abstinence, as we may doe it for our better preparation, so must wee auoyd the opinion of necessitie, (as though it were sinne to eate or drinke) and merit, as if thereby wee should deserue at Gods hands. For the Councell of Constance admitteth some refreshing in case of necessitie, to women with childe, aged and sicke per-

sons, and such as dwelt farre from their parish churches.

Quest. Is there nothing to doe for you after you haue receiued this holy Sacrament?

Answ. Yes, I must obserue these three things:

1. I must giue God thankes for so great a benefite, 1. Cor. 11. 26.

2. I must looke to receiue by it, increase of faith and repentance, to rise from sinne, and to receiue power against the diuell.

3. If I feele this present comfort, to be thankefull for it: if not, I must know, that it is, because I haue not prepared my selfe, or, because my faith is weake, or because I liue in some secret sinne: wherefore I must goe to God, acknowledge my fault, and desire pardon and comfort for the same.

Now the Lord graunt mee this grace, so to be partaker of his Sacramentall Table, that I may be partaker of his heauenly Table, through Iesus Christ my Lord and alone blessed Sauiour,

Amen.

THE

THE CONFESSION of Master ZANCHIVS in his Miscellenea, *touching* the Supper of the LORD.

CHAP. I.

Of those things which are giuen vntovs in the Supper.

I Beléeue these thrée things to be offered vnto all men in the Supper, and to be receiued of the faithfull.

1. The signes, the bread, and the wine, being ioyned with the words of Christ. For the word is not to be separated from the signes, nor the signes from the word: or else the Sacraments were no Sacraments. For the word is added to the Element, and so the Sacrament is made.

2. The body and bloud of the Lord, that is, the Lord Iesus Christ himselfe. For as in very truth the Diuinitie is not separated from the Humanity, neither the Humanity from the Diuinitie: euen so vnto vs the one is not offered without the other. Wherfore neither are they to bee separated of vs euen in thought: but as whole Christ is offered, so whole Christ is also to be receiued.

3. The New Couenant or Testament, I meane, that which is renued and confirmed in Christ. For this is that thing for whose cause chiefly the Supper is instituted and administred, to wit, that we being incorporated more and more into the person of Christ, might haue the couenant more and more confirmed vnto vs. Now the bodie and bloud of Christ, & the New Testament made in Christ, are that spirituall; but the Elements of Bread and Wine are those earthly things whereof Irenæus speaketh.

Chap. II.

Of the vse of these three things, and first of the vse of the Word, of the Bread, and of the Wine.

The first Position.

I Beléeue these three things to be offered and giuen for those certaine and proper vses, wherunto among themselues they were ordained.

And

And first I beléeue, the Elements of Bread and Wine, together with the word, to bee offered and giuen, that by this Word, and those Elements, as it were instruments of Gods Spirit working in the hearts of the Elect, their faith might bee more and more stirred vp and confirmed, by which faith we beléeue, that the matter is so indéede, as the word of Christ doth sound in our eares, and doth represent the Elements to our eyes, and other senses: to wit, that the heauenly bread, which is the bodie of Christ, hath béene broken, that is, killed and died for vs. And the heauenly wine, that is, the bloud of Christ to haue béene shed for vs, and for many more, euen all the Elect, for the remission of their sins; and so the New Testament to haue béene confirmed in the bodie of Christ, and sealed in his bloud; and also this heauenly bread Christ with the New Testament, and the heauenly wine with the remission of sins, to bee offered vnto vs by the earthly bread, and by the earthly wine: yea further, that we are commanded to receiue them in these words, Take, eate, I beléeue the bread and the wine to bee giuen vnto vs for this end. For this is the proper and immediate vse of all speech and of all signes, especially of those signes, which are vsed for confirmation

tion of our speech, not only simply to signifie this or that, but also that by signifying they may make beleeue, that is, may stirre vp faith in the hearers and seers, whereby they are perswaded, that the thing it selfe is euen so as the words of the speaker doe signifie vnto the eares, and as the signes doe represent vnto the eyes. Paul also in the tenth chapter to the Romans, speaking of the word of God, and of the preaching of the Gospell, saith that Faith cometh by hearing, & hearing by the word of God. Therefore the proper and immediate vse of the Word, is, to beget Faith in the hearer. Signes also and Sacraments are visible words. I conclude then, that Bread and Wine, together with the Word, are giuen for this vse and immediate end, that Faith may be more & more increased in vs, whereby wee beleeue that the thing is so, as the Word signifies, and as the Elements doe represent, and in this manner signifying do offer and represent vnto vs.

The second Position.

OF the vse of Faith being wrought in vs by the Word and Sacraments.

I beleeue this Faith to be wrought in vs of the holie Ghost, by the word and sacraments, that by this Faith we might immediately receiue and eate the bodie of Christ, which

which was deliuered vp for vs, and receiue and drinke the bloud of Christ which was shed for vs for remission of sins. And so we might more and more be ingraffed and immediately vnited vnto the bodie of Christ, as our Mediator who dyed for vs.

For euen as bread and wine being earthlie and materiall bodies, cannot be incorporated into our earthly bodies, vnlesse we receiue them in at our mouth, and eate them, and drinke them: So wee cannot be vnited and incorporated into the body and bloud of Christ, which Irenæus calleth an heauenlie thing, vnlesse by faith wee take holde on Christ, eate him and drinke him, that is, apply him vnto vs.

OF the vse, for which we eate the bodie of Christ, and drinke his bloud. The third Position.

I beléeue that the bodie of Christ in the Supper is offered and exhibited vnto vs to be eaten, and his bloud to be drunke: and that Faith by the word and sacraments, by the help of the holy Ghost being wrought in our hearts, it is eaten of vs indéed: to the end that we being more néerely and effectually incorporated into Christ, we may also be more thorowly confirmed in the New couenant, which in Christ is communicated vnto vs.

For

For as Christ did therefore deliuer his body vnto death, and shed his bloud, that by his death and bloud our sinnes being purged, hee might confirme and for euer establish the couenant being renewed betweene God the Father and vs, euen as the words of the Supper concerning the bloud do teach vs, and other bookes of the Scripture, especially the Epistle to the Hebrewes, do confirme: euen so for this end also the body and bloud of Christ is communicated vnto vs, that by the participation of them, we in like manner being more and more incorporated into Christ, might be more and more confirmed in the New Testament. Therefore when Christ gaue forth the cuppe, in plaine words he named the New Testament, that the Apostles might vnderstand, to what end the bloud of the Sonne of God was not onely shed and powred out, but also was exhibited to bee drunken of them. Verily, to this end, that as by the shedding of his bloud, their sinnes, and the sinnes of all Gods Elect were purged, and being purged, the couenant betweene them and God was for all eternitie confirmed: So also by drinking of the same, both they and all the Elect being more and more incorporated, may know themselues to be confirmed and established in the euerlasting Couenant.

But

But yet because the Couenant, and the flesh and blood of Christ are diuers obiects, and the one is ordinated vnto the other, therefore, for doctrine sake, I distinguish the one from the other, and shew what is the proper vse of eyther of them.

OF the benefite or vse of the Couenant communicated vnto vs. The fourth Position.

Lastly, I beleeue the Couenant it selfe, being ratified and confirmed in the bodie of Christ, and by the bloud of Christ, to bee more and more confirmed vnto vs, in the same bodie and bloud of Christ: that by the bond thereof, we may wholly, whatsoeuer we are, be vnited more and more vnto God the Father, the Fountaine as of the whole Diuinitie, so of all goodnesse and blessednesse by Christ the Mediatour, the Spirit working and dwelling in vs: and that we may be so vnited, that in minde we may daily more clearely acknowledge him by the Holy Ghost, to be our true, and our best Father in Christ, and in our heart loue him more feruently in Iesu Christ through the holy Ghost: yea, with all the powers of soule and bodie wee may daily more sincerely honour him, and may be made like vnto him in Holinesse and Iustice, vntill at length sinne being vtterly destroyed, and death

death abolished, and the perfect Image of God recouered, wee may so perfectly through Christ in the Spirit of God be vnited and coupled after this life vnto God the Father, that he may be all in all. Amen.

For this is the last end, vnto which not only the Supper of the Lord, but also Baptisme, yea, the whole word of God, all his benefits, all his corrections, lastly, all the words and works of God do leade vs vnto.

Chap. III.

Of the dutie of a Christian man in the Supper of the Lord.

WHerefore I thinke and beleeue, that these are the dueties of a Christian man in the Lords Supper.

First, that he set before his eyes the perfect communion with God, which is none at all without Christ, and is to be found only in him, and that he direct all things vnto it, as vnto the last end.

Secondly, that hee may come vnto this end, he must make his beginning from the meanes which doe incurre into our senses, as those things which are first perceiued by our vnderstanding, and are better knowne by nature, as also he must heare the Word attentiuely, and come vnto the Sacraments reuerently, and diligently consider as well, what

what the Word signifieth, & what the Sacraments doe represent, and what is offered vnto vs by the ministerie of them both; which is this, That Christ hath offered vp his body vnto death for vs, and shedde his bloud for remission of sinnes, and therefore he hath by his bloud sealed and confirmed in himselfe being Mediator, the New Testament of our euerlasting reconciliation and peace with God. And these things are so signified by the Sacraments, that they are also offered, and giuen vnto vs to be receiued. Whereby it comes to passe that they are truely called Signes, not only signifying, but also exhibiting & giuing the things which they signifie.

Thirdly, I beléeue, because the things signified and offred by the Signes, are to be receiued by faith, & faith is the gift of God: therefore God is to be prayed vnto, as hée who offereth the things by the Signes, and who commands vs to receiue them by faith. Hé also can giue and increase faith, whereby we are able to receiue them.

Fourthly, I beléeue, that faith being begotten in vs by hearing of the Word, and increased by the diligent consideration of the Sacraments through the holie Ghost, it is the dutie of a Christian man, while hée receiueth the externall and visible Signes

with his hand being also externall and visible, and eateth them with the mouth of his bodie, and drinketh them here vpon earth: together also to receiue with the hand and mouth of Faith, and to eate and drinke the Heauenly and Inuisible things, namely, the flesh and bloud of Christ with a faithfull heart, lifted vp vnto the Heauenly Table: that hee being more and more coupled vnto Christ, and made flesh of his flesh, and bone of his bones, may liue in Christ, and Christ in him. For I beleeue, the faithfull in the Supper truely to receiue and eate, but by the Spirit and by Faith, the very true body of Christ which was crucified for vs, and so farre forth as it was deliuered vp for vs: and that they drinke his bloud which was shed for vs, for the remission of sins: according as the words of Christ doe manifestly testifie. And that indéed the body is present, and the bloud is present, but vnto the Spirit, and vnto the inward man. For vnto the Spirit, all things which hee receiueth by faith, are in truth present, according to that, that Christ dwelleth in our hearts by faith. And no distance of place can effect, that the things wee receiue by faith should be absent from vs: euen as the Sunne cannot be said to be absent from the eies, of which it is perceiued.

Fiftly,

Fiftly, I beléeue, because the new couenant in Christ is established by his bloud, and the Testament is confirmed by the death of the Testator: and because by the bloud of the eternall couenant, we are for euer ioyned vnto God: therefore a Christian man, who now by faith féeleth himselfe to be incorporated into Iesus Christ, ought also to beleeue that he is confirmed in the couenant with God the Father by a bond that cannot be broken: and therefore that all his sinnes are forgiuen him of God, and that he is destinated and assured to be the sonne of God, and heire of eternall life, without all feare to be disherited. For those things which we on our part, according to the condition of the couenant owe vnto God, namely Faith, Loue, Obedience: we may firmely beleeue, that all those things are fully by Christ the first begotten effected for vs, and imputed vnto vs. Further, we ought to be certainly perswaded, that by the assurance of Christ we shall neuer be forsaken, but that we may in some part performe the same. And that because Christ himselfe hath both performed those things for vs, and hath promised vs this assistance, that the new Testament should remaine sure and perpetual, as on Gods part, so also on our part: vntil at length we being

receiued into the full possession of the heauenly Inheritance, do liue in perfect happines with the Father, Sonne and holy Ghost our God.

For there are three principall heads of the couenant on Gods part. The forgiuenesse of sinnes, Adoption which is ioyned with a promise of Gods perpetual good wil, grace, protection, and at last, the full possession of the heauenly inheritance. There are also three things which on our part God doth require by couenant: Faith in God, Charitie towards our neighbour, and holinesse of life or perfect obedience. Christ by his perfect obedience euen vnto death, and by his owne bloud and death hath obtained for vs, both those things which God hath promised, as also hath performed those things which God by couenant required at our hand. In testimony whereof he giueth vs faith, whereby we beleeue in God, and charitie, whereby we loue our neighbour, and the Spirit of regeneration, whereby we endeuour vnto holinesse of life, and true obedience is begun in vs. So Christ bringeth to passe, that not onely the couenant on Gods part, but also on our part remaineth sure and perpetuall. It is therefore our dutie, that first by faith giuen vnto vs by Christ, as we do eate his flesh, and drinke

his

his bloud, so also we beléeue our sélues to be confirmed in the couenant with God: & therefore both our sinnes to be remitted, and God to be our Father, and that he will perpetually loue and protect vs: and lastly, that we shall be heires of eternall life, and shall rise to glory and life euerlasting, and that through Christ, with whose flesh we are fed in the Supper, and we ought to be perswaded, that we our sélues also are nourirished, to the end we may be partakers of a blessed resurrection. And therefore, we ought to giue due thankes for so many and so great benefites: we ought also to embrace in loue our Neighbour, and especially our faithfull brethren: That as we are all one with Christ, so wée may also grow vp together, in one body more and more with the Church. Euen as the Apostle Paul exhorteth vs by the argument, that we are all one Body and one Bread, because we are all partakers of the same Bread.

With the indeuour of an holy life and true obedience, which is also the gift of Christ, we ought alwayes to glorifie God, and declare indéed that we are true and liuely members of Christ, and therefore haue interest to that true felicity, which cõsisteth in that most perfect vnion with God, wherein he shall be all in all. Thus I be-

læue concerning the duty of a Chriſtian man in the Supper, wherein he may worthily and for his ſaluation eate the Bread of the Lord, and drinke of his Cup.

Chap. IIII.

Of the words of the Supper.

Seeing all things are ſo as I haue before ſhewed, my opinion is, that the words of the Lords Supper cannot be well vnderſtood and declared without ſome trope: Firſt, for the Cup it is manifeſt, as well by the Euangeliſts, as by the Apoſtle Paul: Then for the Bread it is alſo manifeſt, becauſe whereas Chriſt ſaith, This, that is, the bread which I haue broken, is my body, the Apoſtle expounding it ſaith, The bread which we breake is the Communion of the body of the Lord. Thirdly, according to the rule of Saint Auſten in his third Booke of the inſtitution of a Chriſtian man, Cap. 16. Becauſe when we are commanded to eate the fleſh of Chriſt, if ye take the word of eating properly, it ſéemes we are commanded to do an heynous déede: therefore the ſpéech of Chriſt, concerning the eating of his fleſh, is to be vnderſtood figuratiuely. Moreouer, becauſe if you ſhall vnderſtand the words without a trope, it will follow that

that the Bread of Christ was indéed deliuered vp for vs, and the blond shed for the remission of our sinnes. Lastly, because Luther himselfe vpon the sirth Chapter of Esay saith, that in the words of the Supper there is a Synecdoche, with whom in this poynt Bucer doth alwayes agree. Therefore albeit each word in that spéech, This is my body, be taken in his proper signification, so that the true and essentiall body of Christ is attributed to the Bread, as indéede it is attributed, yet in the whole spéech there must néeds be some trope: Séeing that the bread which is giuen for vs, and was not crucified, cannot properly be said to be the body of Christ, which was deliuered vp for vs. So then the controuersie is only concerning the kinde of trope, by which the Bread is called the body of Christ, I say, that true body which was truly deliuered vp for vs. And I thinke this controuersie not so great worth, that for it the peace of the Church be troubled: and that he that saith it is a Synecdoche, doth condemne him that saith it is a Metonymie. And contrariwise, he that saith it is a Metonymie, condemneth him which saith it is a Synecdoche: so that both parts agrée in this, that it is the true and naturall body of Christ, as the Euangelists and the Apostles do plainly teach, that

it is ſpoken of the true bread, and ſo that the Articles of faith be kept on both ſides in their plaine meaning, pure and vncorrupt: As that, the naturall body of Chriſt, is one, is finite, is humane, is in Heauen, doth no more die, is not conſumed, nor broken: And yet indéed, as the Scriptures teach, is offered vnto all, is communicated to all the faithfull, but in a myſterie and after a ſpirituall manner: euen as the faithfull themſelues do grow vp into one body, and are incorporated with their head Chriſt, and with the whole Catholike Church, not after a carnall, but after a ſpirituall manner. And therefore as in the ſpirituall and myſticall fellowſhip with Chriſt and the Church, wicked hypocrites haue no part, ſéeing they want faith, but are only in the outward and viſible ſociety: ſo I beléeue, that thoſe hypocrites are partakers not of the true and naturall and truly heauenly fleſh and bloud of Chriſt, but onely of the externall and outward ſignes, the which alſo are termed by the name of the fleſh and bloud of Chriſt, euen by Chriſt himſelfe. Wherfore whereas the Apoſtle ſaith, They who eate vnworthily, are guilty of the bodie of the Lord, if it be vnderſtood of the wicked (which certainly and not without a cauſe Bucer denieth) I interpret that in this

ſence,

sence, wherein the same Apostle saith vnto the Hebrewes, that some do tread vnder foote the Sonne of God, and account the bloud of the Testament a prophane thing: to wit, not because they do truely eate ỹ flesh of Christ, and drinke the bloud, but because they do it vnworthily: but rather because reiecting by their vngodlinesse the bodie and bloud; the Bread and Wine being offered, they drinke and eate the Bread and Wine vnworthily.

This thing (good Christian) assure thy selfe of, that I am not so wicked as to doubt of the truth of Christs words in the Supper, as some to impudently do accuse me of: neither that I dispute of the simple vnderstanding of euery word in this proposition: This is my bodie. For by this Article, This, that the Bread is declared, besides that the Text doth teach, Paul also doth so interpret it, 1. Cor. 10. & 11. Neither this word, is, doth signifie any other thing, as I thinke, then to be: and I take this word, bodie, for the true body of Christ, as Christ himselfe doth interpret, who addeth, which is giuen for you. And therefore, there is no controuersie among vs, whether in the lawfull vse of the Supper, the Bread be truly the bodie of Christ, but we dispute onely of the manner, by which the Bread is the bo-

die of Christ. And moreouer, neither part call into question, that the bread is after that manner the body of Christ, after which Christ then would haue it, & will now haue it to be, for it must be according to his will.

And wheras in the words of the Supper, the will of Christ is not expressed concerning the maner: I think it is to be gathered out of the like places, to wit, Sacramentall kinde of spéeches. Moreouer, this foundation being laid, that Christ then would not, and now will not, that the bread should be his body, after any of the manners of those men, who take away the truth of his true humane body, or else do disagrée from the analogie of faith, and ouerturne some Article of the faith, from his simple meaning. So the manner of Christs being in the Sacrament by Transubstantiation is excluded: both because neither in the Sacrament of Baptisme, the substance of the water is changed, as also because straightway, many bodies here vpon earth should be fained vpon Christ, besides that body, which he hath in heauen: and lastly, because the substance of bread, neither before, neither after the conuersion was deliuered to death for vs, I adde moreouer, that according to Saint Marke, the substance of wine was in the belly of the Apostles, when he said,

This

This is the bloud. The manner also of Consubstantiation is excluded, both because neither in the water of Baptisme, the bloud of Christ is locally included, whereby we are washed from our sinnes: as also, because this manner doth take away the nature of the true humane bodie, and doth Diametrically repugne with the Article of the ascension into heauen, and of the sitting at the right hand. For the same causes, that manner also is to be taken away, which is not much vnlike vnto this, which is imagined by a reall & locall adherency or coniunction: not to speake that, not one word can be read for the proofe of this, that after some of these three manners, Christ would haue the bread to be his body.

After what manner then is it probable, that Christ would haue the bread to be his body? Verily after this manner, as all other Sacraments are said to be that thing, whereof they are Sacraments, to wit, by a Sacramental, and so a Mysticall vnion. For that, which we call a Sacrament, the Grecians call a Mysterie. Wherefore this speech is vsuall with the Fathers, that the bread is the body of Christ, euen the present body, and that it is eaten in a mysterie. Now a mysterie is said to be, when visible things do leade vs to the true vnderstanding and recei-

receiuing of inuisible things, and earthly things, of heauenly things; corporall things, of spirituall things. In which sence, the Apostle to the Ephesians calleth the carnall marriage of Adam and Eue a great mysterie, because of the spirituall marriage which is contracted betweene Christ and his Church, and to which that other marriage doth leade vs. But carnall men, destitute of the Spirit of God, and of faith, cannot be brought by earthly things vnto heauenly things, or by the participation of those earthly, vnto the communion of these heauenly: seeing they cannot so much as vnderstand them, as the Apostle saith. Which is the cause why I iudge and beleeue, that the flesh and bloud of Christ, being heauenly and spirituall things, cannot indeede and truth be receiued of wicked men, no not by the mouth of their bodie, which also was Bucers opinion. Therefore he said, that the bodie of Christ was both present, and eaten of vs in the Supper, not after any worldly manner, but onely after a spirituall and heauenly manner. The which, what is it else then to say, that it is eaten of vs by the Spirit of Christ? For by Christ heauenly things are ioyned vnto earthly things, and by him they are receiued of them.

And

And this is my beliefe and iudgement, for the meaning of the wordes of the Supper, which I will constantly hold, till that a better, a truer, and more agreable to the Scriptures, shall by other men be offered and plainely proued vnto me.

Ille non edit corpus Christi, qui non est de corpore Christi, August.

He cannot eate the body of Christ, that is not of the body of Christ.

Accipe, panis est, non venenum: malares non est, sed malus accipit. Idem.

Take, it is bread, not poyson: the thing is not euill, but an euill person receiueth it.

A DIRECTION TO LIVE WELL.

ISAIAH 30. 21.

This is the way, walke in it.

PHILIP. 1. 27.

Onely let your conuerſation be as becometh the Goſpell of Chriſt.

LONDON.
Printed by *Richard Field*, for *William Barret.* 1617.

BODLEIANA

A DIRECTION TO LIVE WELL.

Queſtion.

I See that you remember much concerning praying and communicating: what muſt you obſerue in your Chriſtian practiſe?

Anſw. As I am bound to pray continually, ſo am I bound to watch continually, that neither by Satans ſubtiltie, or the worlds vanitie, or mine owne ſecuritie, I be not ſurpriſed.

Queſt. Why ought you thus to watch?

Anſw. 1. Becauſe I walke in the preſence of God, Prou. 5. 21.

2. Becauſe I walke among many occaſions of ſinne, 1. Ioh. 2. 16.

3. Becauſe of my ſelfe I am ſhiftleſſe to auoid them, 2. Chron. 20. 21.

4. Becauſe I can go about no good things, but

but either Satan, or my lusts will be readie to molest me, 1.Thess.2 18. Zach.3.2.

5. Because many excellent men haue fallen very grieuously, for want of watchfulnesse, Gen.9.21. & 19.32. 2.Sam.11.2.3. 1.King.11.1.

6. If I can thus watch without ceasling, I shall get in each action the peace of a good conscience, which is the greatest iewell in the world, Act.23.1.

7. I shall be readie for any temptation, especially for death, and the day of iudgement, Gen.39.10. Luke 2.29.& 21.36.

8. I shall be sure to do no such thing, whereof I cannot giue an account to God, Luke 19.15,16.

9. I shall stop the mouthes of mine aduersaries, when they call in question my righteous dealing, 1.Sam.26.21.

10. I shall cause my religion to be well spoken of, whilest others obserue my godly conuersation, Mat.5.16. 1.Pet.2.12.

Quest. What must you do, that you may thus watch?

Answ. 1. I must euer walke in faith: and to each part of Gods seruice, it is my dutie to bring it with me, Rom.14.3.

2. I must haue Gods warrant with me, without which, faith is no faith, Psal.119. 105.

3. I

3. I must ſée what calling I haue to each thing, without which a good thing may be ſinne, 1, Chron. 13.9.

4. I must redéeme, or buy out the time, and preſent opportunitie of doing good, and auoiding euill, Epheſ. 5.15.

5. I must remember, that though Satan be indéed chained and cannot hurt me, yet if I will not be bitten by him, I must walke aloſe from the chaine of this Lion.

6. I must lok to my thoughts, my words, mine actions, my geſture, mine apparell, my diet, my recreations, my gettings, my ſpendings, and how I may kéepe holy the Sabboth day.

Queſt. Becauſe in the fourth Rule, you haue ſaid that we muſt buy out the time, out of whoſe hands muſt we buy it?

Anſw. There are tenne ſinnes, which like ſo many monopolizing ingroſſers, doe take vp all the houres of mans life, we muſt redéeme them out of all their hands. The firſt is Reading of vaine bookes: the ſecond Long labour to decke vp our bodies: the third, Feaſting, and continuance in it: the fourth, Recreations in exceſſiue ſort: the fifth, Gadding abroad without buſineſſe: the ſixt, Pratling and talking of things néedleſſe: the ſeuenth, Immoderate ſleeping in our beds: the eight, Idleneſſe, and neg-

ligence in our callings: the ninth, Vaine thoughts, and cogitations of the minde: the tenth, Worldlinesse, and greedinesse to get. Against these we must labour by contrarie practises: and if we will indeed redeeme the time, we must buy out the time past, by Repentance: present, by Diligence: to come, by Prouidence.

Quest. VVhat rules haue you learned for your thoughts?

Answ. 1. That I be carefull to keepe a more narrow watch ouer my thoughts, words, and deedes, then heretofore I haue done; to doe them more warily for Gods glorie, mine owne comfort, and my brethrens benefit, 1.Corinth.6.20. 1.Pet.1.15. Prouerbs 4.23.

2. That I cleanse my heart from the very first motions of all sinfull thoughts, as of Lust, Anger, Pride, Couetousnesse, Malice, Stubbornenesse, euill Suspition, as knowing that the least sinne deserueth death, and doth depriue mee of part of my comfort in my saluation, Ephes.4.23:31. Matth.15.18. 19. Colossians 3.2.8.

3. That all my lawfull affections be moderate, and without excesse, and greater alwayes vpon heauenly, then earthly things, Colossians 3.1.2. Philippians 3.20.

4. That I fulfill not my minde in all things,

things, for then I shall often sinne: let mée consider therefore, whether that be lawfull I desire, & for the glory of God, Ro.14.23.

5. That I bestow no more care and thought vpon the world, then I néeds must for the moderate maintaining of my selfe, and those that belong to mee, lest my thoughts be distracted too much from heauenly things, 1.Tim.6.8.9. Genesis 24.63.

6. That I suffer not my mind to be occupied with vnprofitable, curious, and vaine meditations: for which I cannot giue a sufficient reason to God and man, if I were asked, Prouerbs 6.14. Zacharie 8.17.

7. That I thinke better of my brethren, then of my selfe, and the more I excell in any thing, be the more humble before God and man, Romans 12.16. Philippians 2.3.

8. That I take some time euery day, to meditate vpon, and to mourne for the miseries, and iniquities of the Age wherein I liue, and pray to God for remedy, Psalme 69. 9.10, Ezechiel 9.4.

9. That I thinke often of the vanitie of my life, vpon my departure hence, daily looking for my Sauiour in the cloudes, and wishing rather a good life, then a long, Psal. 90.9.10.15.

10. That I carefully meditate, and remember euery good thing I heare or learne,

that I may readily practise it when time and occasion serues, Acts 18.18.

Quest. What rules haue you learned for your words?

Answ. 1. That I remember, such as my speech is, such is my heart; and that both my heart and mouth goe together, but in holy manner, Ephes.4.29. Colos.4.6.

2. That my speeches be gracious to the edification, good, and benefite of them with whom I speake; not to their euill and sinning, Colos.4.6. Ephes.4.29. and 5.4.

3. That my speech be alwayes more and more earnest, ioyful, and comfortable, when I speake of heauenly then earthly matters, Ephes.5.4. and 4.6. Psal.1.2.

4. That I remember I shall answer for euery idle word which passeth out of my mouth to God, or to man, Mat.12.36.

5. That multitude of words bee often sinfull: let me speake therefore as few as I may, yea be rather silent then speake vnprofitably, Pro.17.27. and 10.19. Iames 1.19.

6. That my words be no greater, or more then my matter deserueth, nor beare a shew of vice in me, or any excessiue affection, Psa. 34.13. 1.Pet.4.11.

7. That as I beleeue not all that is told mee, so I tell not all I heare: but tell the truth only, though not all nor alwayes, Eccl.

3.7.

3.7. Luke 2.19. 1.Sam.10.1.6. and 16.1.2.5.

8. That I delight not to ſpeake of others infirmities, eſpecially behind their backes; & ſpeaking before them, ſpeake with griefe and wiſedome, Pſal.15.3. 2.Tim.3.3.Matth. 18.15.

9. That I ſpeake not of God, but with reuerence, knowing I am not worthie to take his name in my mouth, Leuit.19.12. Rom.9.5. Deut.28.18.

10. That in praiſing I be diſcréete; in ſaluting, curteous; in admonition, brotherly, Pro.27.2. 1.Sam.10.4. Rom.16.16.

Queſt. VVhat rules haue you learned for your actions towards God?

Anſw. 1. That I vſe daily prayer to God euery morning, and euening, that he would guide mée and mine affaires for his glorie, and mine owne comfort, Dan.6.10.Pſa.55.19

2. That I regiſter vp all my ſins committed againſt him in euery matter, and with griefe bewaile thē at fit time, craning pardon and ſtrength againſt them, Pſa.51.3.

3. That euery day ſomething of Gods word be read, and meditated vpon, that I may increaſe in knowledge and in godlineſſe, Pſal.1.2. Deut.6.6.

4. That whatſoeuer I take in hand, I firſt take counſell at Gods word, whether it be lawfull or no, be it for my profit or

pleasure, and then that I doe it with peace, at least in my heart, 1.Sam.30.8.

5. That I giue thanks to God for euerie benefite that I haue receiued, and then dedicate the same for the promoting of his glory, and the good of his Church, 1.Thess.5.10.

6. That I sanctifie Gods Sabboth daily in vsing holy exercises of prayer, preaching, meditating, and Sacraments at the time, Exodus 20.8.

7. That any meanes God hath appoynted for any matter, be not more relied vpon, then God himselfe, but hée be first prayed vnto, for the prosperous vse of them, 2.Chr. 16.12.

8. That I sticke to God, as well in aduersitie, as in prosperitie, knowing the one to be as necessarie for me as the other: yet let me pray for my necessities, be humble when I haue them, that I vse them well, and that I lose them not, Iames 1.2.3.

9. That I marke my profiting in religion, prepare my selfe to heare Gods word, attend when I am there, conferre, and meditate about it after, 1.Cor.15.13.& 11.28.

10. That I loue al things for Gods sake, and God onely for his owne: that I make God my friend, and nothing can be mine enemy; and account all things vaine, to serue God sincerely, Phil.3.8. Rom.8.31.

Quest.

Queſt. VVhat rules haue you learned for actions towards your ſelfe?

Anſ. 1. That I refraine my eares from hearing, mine eyes from ſéeing, my hands from doing, and euery part of my ſoule and bodie, from fulfilling any thing vaine or wicked, Iob 31.1. Pſal.119.27.

2. That my meate, apparell, and recreations be lawfull, néedefull, and moderate, Luke 21.34. Rom.13.13. 1.Tim.2.9. and 5. 23. Tit.2.3. 1.Corinthians 10.31.

3. That with al care I redéeme the time, knowing I ſhall anſwere for euerie idle houre, Epheſians 5.16. 1.Pet.4.3.

4. That I be as ſorrowfull for the good déeds that I haue omitted, as I am ioyfull for the good déeds I haue fulfilled, Ro.7.8.9.

5. That my ſpeciall ſinnes and corruptions be inquired into, thought vpon with griefe, whether they are weakened in mé, or remaine in their old ſtrength, and that I reſiſt them with all faithfulneſſe euerie day more and more, 1.Corinthians 11.28.

6. That I remember with humilitie, all the good motions and actions God worketh in mé, that they may be pledges of my ſaluation, ſpurs to godlineſſe, and comforts againſt temptations, 2.Cor.6.4.5. Ro.7.15.

7. That I ſuffer not my ſelfe, to be pleaſed with mine vnprofitableneſſe, that is,

with vnfitnesse, or vnwillingnesse to serue God, Rom.12.11.

8 That I follow my lawfull calling, so carefully for the good of Gods Church, as feeling the trouble thereof, I be put in mind of my misery by Adam, and be humbled thereby, Rom.12.7. Gen.3.10. Ecclus.1.13.

9. That I take reuenge of my selfe for my slippery sinning, beating downe my bodie, that I sinne not againe, 1.Cor.9.27.

10. That I neuer make more shew of outward holinesse, then I haue inward in my heart, Esay 58.5.6.

Quest. What rules do you learne for your actions towards other?

Answ. 1. That I remember, that whatsoeuer I haue, that may be vsed towards others, God hath bestowed it on me for others benefite, Rom.12.6. and 1.11.

2. That I count it not sufficient, that my selfe serue God onely, vnlesse I cause all within my charge, by all meanes to doe the same, Gen.14.14. and 18.19. Psa.101.1.2.3. and Ioshua 24.15, Ester 4.15.

3. That I consider I am but Gods Steward, in all his benefites I haue: let mee therefore imploy them wisely to those that néede, heartily, and in time, 1.Pet 4.10.

4. That I behaue my selfe toward them, so sincerely, that I may winne the weake, com-

comfort the strong, and make ashamed the wicked, 1.Cor.10.32. Col.4.5.

5. That as I receiue good in company, so alwayes I doe them some good in my power, Rom.1.12. and 14.19.

6. That when I know others to sinne, I mourne for it, and amend it, if I may, by brotherly admonition, 1.Cor.5.2. Math.18.15. Leuit.19.17.

7. That I reioyce and praise the Lord for any good thing the Lord sendeth vnto men, knowing that it is for mine & others godlinesse sake, that God vpholdeth the worke, 1.Thes.5.18. Rom.12.15. Luke 15.8.

8. That I striue not whether other should doe good to me, or I to them first; but that I benefit euen mine enemies, knowing my reward is with God, 1.Thess.5.15. Matth.5.39. Rom.11.20.

9. That I be carefull to vse the good I can receiue by any man, knowing that I am but a member of the body, and stand in need of other, Rom.12.16. and 1.12.

10. That I carefully craue the prayers of other brethren, and their praises to God for the gifts I haue receiued: so I shall seale my fellowship in that body more effectually, Rom.15.30. 2.Cor.1.11.

11. These holy exercises I must not make common for the time, or vse them for fashion

fashion sake, but vse them daily.

Quest. Seeing you haue precepts for your actions, what must you obserue in your gesture and behauiour?

Answ. For my gesture I must take héed:

1. That mine eyes be not haughtie, Psal. 131.1.

2. That my countenance be not impudent, Prou.7.13. Isay 3.9.

3. That my face be neither laughing nor lowring, Eccles.19.28.

4. That mine hands be neyther spread out, nor closed in, Prou.6.13.

5. That I be not apish in imitation, Psal. 106.35.

6. That my gate be not too slow, nor swift, Eccles.19.28.

7. That I giue place or reuerence to my betters, Leuit.19.32.

8. That I sit not before I am placed, Luke 14.9.10.

9. That I speake not before I am asked, Eccles.21.20.

10. That I be not solemne when I ought to be chéerefull, nor chéerefull when I should be sorrowfull: but in all things, behaue my selfe as the childe of God, Ephes.5.8. Eccl.3.4.

Quest. VVhat rules are you to obserue in apparell?

Answ. 1. For the matter, it must not be

too

to good, or to meane, Matth.11.8.

2. For the fashion, not to new, or too old, Rom.12.3. Isay 3.16.

3. For the colour, not to light, or to sad, Luke 16.19.

4. For the wearing not too effeminate, nor too sordid; and in a word, my apparell must be such as argueth sobrietie and holinesse of minde, considering the ends of apparell, which are: Eccles.19.28 1.Tim.2.9. 1.Pe.3.3.45

1. For necessity, that our bodies may be kept from the weather, Prou.31.21.

2. For honestie, that our nakednesse may be covered, Gen.3.7.

3. For commoditie, that we may labour in our callings, Iohn 14.4.

4. For frugality, according to our state, 2.Sam.13.18.

5. For distinction, both of men from women, yong from old, magistrates from subiects, the Cleargie from the Laitie, and the rich from the poore, Deut.22.5. Genes.37.3. Hest.6.9. Exodus 28.4. Luke 7.25. Zeph.1.8.

And in wearing of apparell, I must not looke so much what I am able to doe, as what is fit for me to be done, to imitate the most graue and sober sort of my ranke, and to keepe my selfe rather vnder, then aboue my degree; which if I doe not, I doe but waste Gods benefits, weare a badge of a proud

proud heart, giue testimony of idlenes, procure suspicion of lewity by diuers fashions, labour to confound degrées, and by the lightnesse of mine apparell, prouoke many not onely to suspect me of euill, but also by it to commit euill, Ezech.23.5.12.

Quest. VVhat rules are you to obserue in diet, and at Table?

Answ. 1. That I sit not downe before I pray, Psal.145.15. Matth.16.6. Luke 24.30. 1.Sam.9.13.

2. That I rise not before I giue thanks, 1.Cor.10.31. Rom.14.6. 1.Thessal.5.18. Eccles.32.14.

3. That I fede onely to satisfie hunger, Ezech.16.49. Luke 21.34.

4. That I eut not at the table of my betters before I am caried to, Eccles.31.18.

5. That I fede not on too many dishes, Eccles.31.12.&c.

6. That I desire not too much daintie meates, Eccles.37.29.

7. That my supper bee ordinarily lesse then my dinner, Eccles.31.19.20.21.

8. That I beware of too much strong drinke, Eccles.30.25. and 31.28. Prou.20.1.

9. That I rise with an appetite, Eccles. 31.19.

10. That in eating I remember the poore, and that this bodie which I fede, shall bee wormes

wormes meate, Nehem.8.10. Amos 6.6.

Queſt. VVhat rules muſt you obſerue for recreation?

Anſw. 1, That they be of a good report, and of whoſe lawfulneſſe there is leaſt queſtion, Pſal.4.8.

2. That I make not an occupation of them, Prou.21.17.

3. That I vſe them as recreations, not to trouble my body or minde.

4. That I ſtay not long at them.

5. That I loſe not much at any recreation.

6. That I vſe no ſuch recreations, as I am aſhamed that good people ſhould ſée mée.

7. I muſt not giue offence, by abuſing my libertie to any man.

8. After exerciſe I muſt returne to my calling.

9. I muſt vſe ſuch exerciſes as are of little coſt, leſt loſſe of time, and fit for me to vſe.

10. I muſt not then play, when I ſhould bee at worke, nor bee merry in the time of mourning.

Queſt. VVhat rules are you to remember for getting riches?

Anſw. 1. That my calling be ſuch an honeſt calling, as that I be not aſhamed of the very name thereof: as vſurers are to be called vſurers, Geneſ.47.3.

2. That

2. That I get my wealth by honeſt labor, Prou.3.1. Pſal.128.2.Theſ.3.8.

3. That in buying and ſelling, I defraud no man, Gen.23.15. and 33.19. 1.Theſſ.4.6. Eccleſ.27.2.

4. That I enrich not my ſelfe by the labour of the poore, Amos 8.4. Iames 5.4.

5. That to get, I leaue not Gods ſeruice, Iſay 58.13.Neh.13.15.Amos 8.5.Iere.22.13.

6. That I lie not, nor forſweare my ſelfe, Leuit.19.11.

7. That my weights, wares, and meaſures be good, Leuit.19.36. Prou.11.1. and 16.13. and 20.10.

8. That I conſider, that it is hard to be rich and religious, Matth.19.23.24.

9. That I doe as I would be done to, Luke 6.31.

10. That I commend not my ſeruants for deceiuing any, 2.Kings 5.26.

Queſt. VVhat rules muſt you obſerue in ſpending?

Anſw. 1. That I ſpend not aboue mine eſtate, Prou.27.27. 1.Sam.25.36. Pſal.131.1. 1.Cor.16.1. Luke 14.28.

2. That I ſpare not when I ought to ſpend, Prou.11.24. 1.Sam.25.11.

3. That I buy not that which is needleſſe for me, Iohn 13.29.

4. That eſpecially I muſt giue to the godly,

godly, Galat.6.10. Eccles.12.4.

5. That I haue a regard to my kindred.

6. That I giue not too much to the rich, and friends, 1.Tim.6.8. 2.Sam.9.1.

7. That I obserue times, places, & persons, in giuing and spending, Eccles.12.1.

8. That I giue not to the poore with reproching them, Eccles.4.7.8. Romans 12.8. 2.Cor.9.7.

9. That I boast not too much of my liberalitie, Prou.20.6.

10. That I be not liberall of another mans purse, Eccles.11.1. Luke 16.6.

Quest. But since I can neither get riches to spend, nor spend riches with any credit, vnlesse I vse a Christian frugalitie; what rules can you giue me for commendable frugalitie out of Gods Word?

Answ. I will giue you onely three:

1. Be sure you haue an honest and lawfull calling to busie your selfe in, Gen.3.19. Ephes.4.28.

2. Be euer following that calling.

3. Auoide all things which are enemies to thriuing frugalitie.

Quest. What! must euery man, euen gallant and great ones, haue a calling?

Ans. 1. Yes verily: for first, so haue all godly men had: secondly, they that haue none, or hauing any, will not labour in it, are

are not worthie to eate: as for such as liue onely vpon other mens purses and paines, deuouring the good creatures of God, and liuing vpon the spoyle of others, you may truely say, that they are a burden to the earth, the bane of the common wealth, and the worst creatures in the world.

Quest. In what maner must this calling be followed?

Answ. 1. With diligence: Prouer. 18.9. 10.5. which will procure blessings, Prouer. 10.4.12.11.14.23. and honour. Prouer.22. 29. But hee that trusts onely to seruants, can neuer practise this first rule, Pro.27.23.

2. With wisedom, which standeth, First, in loking after things needefull for housekeping, and not first, to decke the house before necessaries be prouided, Prouer.24.27. Secondly, in asking counsell and aduice: for two eyes are better then one, and many sée more into the affaires of others, then their owne, Prouerbs 20.16.21.5.29.20.26.12. Thirdly, by making vse of experience and examples, and that is, by marking things that fall out, the beginnings, proceedings, and euents of matters, and kepe them in mind to stand thée in stead, for he that neuer marketh any thing, it is all one, as if he had neuer séene or heard them: such an one must euer be running for counsell. Fourthly, by taking

taking opportunitie for honeſt gaine, Pro. 10.

5. And laſtly, by keeping thée within compaſſe, not bearing an higher port and countenance in the world, then a mans abilitie will warrant, Prou. 12.9. yet it is not good for a man to feigne himſelfe poore, when he hath abundance, as many do, who are euer whining, and complaining without cauſe, and are neither good to others nor themſelues. Wiſedom thus ordered, is like to the ſkill of a workman, by which he is able to remoue, or lift vp that weight, which a ſtronger then he cannot do.

3. Juſtice and vpright dealing: for ſo thou ſhalt reape the like from others, Prou. 21.21. Marke 7.12. haue a bleſſing on thy wealth, Prou. 21.6. and purchaſe much credit by thy good dealing.

4. Mercifulneſſe and friendly dealing with the poore, in buying of them their commodities, ſelling to them their wares, and labouring for them to their good. This is a good way to thriue, Pro. 16.3. 28.22. 1. Tim. 6.9.10.

5. Contentation with that portion which God, as a wiſe Father, meaſureth out vnto thée, 1. Tim. 6.6. Philip. 4.11. Heb. 13.5.

6. Looke to the choiſe of friends, for grace, and good nature: are thy friends great: they will often procure to thée great expence, and

losse of time, Prou. 23. 1, 2, 3. Are they affectionate, and full of passions? Thou shalt haue much ado to please them, and they are soone lost, Prou. 28. 19. 22. 24. 29. 22.

Lastly, keepe amitie with thy neighbours, Rom. 12. 18. yet onely so long as thou mayst haue God to friend also.

Quest. You said in the third place, I must auoid those things which are enemies to frugalitie; which are they?

Answ. 1. Sloth, which is described to be a great wither, Pro. 13. 4. excuser, Pr. 15. 19. 22. 13. 26. 14, 15. ouer-wise, Pr. 26. 16. & the high way to beggery, Prou 20. 4. 10. 4. 24, 24, 26.

2 Vaine & idle company, Pro. 28. 19. these will driue you either to other delights, or to lose your time, or to let go occasions for your good: be you neuer so good, bad company will hurt you, as the sweetest waters powred into the sea, become salt, and brackish.

3 Take heed of pastime, Prou. 21. 17.

4 Of talking what you wil do, Pro. 14. 23.

5 Of a sweet tooth, & a velvet mouth, which often procureth double expences: first of diet, secondly of physicke to cure diseases gotten by intemperance, Prou. 21. 17. 23. 21. 29.

6 Good fellowship and company keeping, which is the losse of time, an hinderer of thy calling, a drawer of much company to thine house, & causeth thee often to be like to them both

both in conditions and affection. Prou.13.20. 14.7.

7. Take héed of much borrowing, for he ẏ goeth on borrowing, goeth a sorrowing, he that is euer borrowing, is neuer a fréeman. Prou.22.7.

Quest. What rules are you to obserue for the sanctifying of the Sabboth?

Answ. 1. I must rise early to sanctifie my selfe, and all that belong to me, for Gods seruice that day, Iob.1.5.

2. I must kéepe it from morning till euening, Leuit.23.32.

3. I must frequent the exercises of religion, and be present with all reuerence at prayer and preaching, Psal.122.1.

4. I must not so go from Sermon to Sermon, that I conferre not of Gods Word which I heare, especially with such as belong vnto me, Acts 17.10.11.

5. I must meditate of all Gods mercies, especially of such as are giuen me in Christ, Psalme 92.1.

6. I must not make that day, a day of feasting, sporting, or visiting (as the most do) of friends abroad, Isa. 58.13.14.

7. I must do no worke vpon that day, which might haue béen done the day before, or may be done the day after, Exod.20.10.

8. I must labor to be at Gods house with ẏ first, that so I may be partaker of the whole seruice, Mat.18.20. Heb. 10.25. Psal.42.4.

9. I must visite such as are comfortlesse, if I know, or imagine they stand in néd of my helpe, Iames 1.27.

10. I must be carefull to prouide something, which I may distribute to the necessity of the Saints, 1.Cor.16.2.

These rules must I obserue; lest it be truly said of me, which was falsely said of Christ, This man is not of God, for he kéepeth not the Sabboth, Iohn.9.16.

Quest. Now as you haue learned these generall rules of piety, come we euen to particulars: say that you intend to be maried, what rules must you vse in chusing a wife?

Answ. I must loke, 1. That she be of good religion, Gen.26.2.& 27.49.

These rules must women vse also in taking an husband.

2. Of honest parentage, Gen.28.1.
3. Of good report, Pro.22.1.
4. Of ciuill cariage, Prou.7.10 &c.
5. Of contenting personage, Gen.24.16.
6. A louer of godly company, Acts 16.17.
7. Of prouident circumspection, Pro.19.1.& 31.16.
8. Of stayed yeares.
9. Of few words, Prou.21.26.Eccl.26.28
10. Of an honest nature, Eccles.25.18.

Quest. When you are married, what duties owe you to your wife?

Answ. I owe vnto her:

1. Loue to her person, Ephes.5.25.28.1. Sam.1.8.

2. Cha-

2. Chastitie to her bed. Prou.5.15.16.17. 18.Gen.2.15.

3. Maintenance to her estate. Pro.31.31.

4. Cohabitation to her content. Deut.24. 5.1.Cor.7.5.1.Per.3.7.

5. Patient forbearing, and concealing of her infirmities, Colos.3.19. Ephes.4.26. especially when I am newly married: for as bricks newly laid, are easily seuered, before the morter be dried: so louers newly married, are easily diuorced, before their hearts are by continuance united.

6. Admonition and commendation, rather then correction. Heb. 10.25. Prou.31. 31.

7. Instruction in piety 1.Cor.7.15.

8. Due beneuolence 1.Cor.7.3.4.5.

9. Kindnesse to her kindred, Hester.8.2.3.

10. Cherishing in sicknesse. Pro.12.10. And continuance of loue to her, euen when she is old, wrinkled, & hath lost her former beauty. Luke 1.6.

11. I must leaue her a liberall portion, if she suruiue me. Prou.31.31.

12. And both mourne truly for, and be kinde to her children, if she die before me, Gen.23.2.

Quest. And what duties must you looke for from your wife?

Answ. These duties:

1. Reuerence, as to her head, 1.Cor.11.2. Ephes.5.33.

2. Chastity, as to a part of her body, Gen. 2.24. Prou.5.19.

3. Prouidence in getting, sparing, and spending, Prou.31.1.Sam.25.

4. Nursing of her owne children: for, this, God, nature, her breasts, her health, all childrens loue to such a mother, the dumbe creatures, the feare of changing her child, and the examples of holy women teach her, if she be able to do it, Gen.21.7.

5. Silence in keping secrets, without declaiming against euery domestically vnkindnesse, Gal.6.2. Iudges 16.18.

6. Obedience to his lawfull commandements, Ephes.5.22. Hester 1.21.22.

7. Chærefulnesse of countenance, and speech, Eccles.26.19.20.

8. Diligent staying at home in some honest calling, Prou.7.11.12. Gen.18.9.

9. Grauity in her domesticall behauiour, 1.Pet.3.2.

10. Sobriety in her apparell and gesture, Isay 3.1. Tim.2.9.1.Pet.3.4.

11. Obseruation of his nature, and diet, 1.Sam.25.36.37. Gen.27.9.

12. Abstinence from marriage for some conuenient time after his death, that so it may appeare she truly loued him, Luc.2.27.

Quest.

Quest. If God ſend you children, what duties owe you to them?

Anſw. I am bound to performe theſe duties: 1. To bring them vp in the feare of the Lord, Gen.18.19. Prou.4.4. & 31. 1. Pſalme 78.4 Eph.6.4.1.Chro.28.9. and to loue them beſt, who beſt loue God, and me, Gen.25.28. & 37.3.

2 To loke that they may liue in ſome calling, Gen.4 2 Prou.10.4.

3 To fit their callings according to their natures, Gen.4.2.

4 To teach them ſuch ciuill behauiour, as ſauours of pietie, Prou.4.24.25.26.

5 To giue good example to them in each thing, Leuit.11.44.2.Kings 2.23.

6 To teach them at the leaſt to reade, Reuelations 1. 3.

7 To correct them doing amiſſe Eccl. 30. 1.Prou.22.15.& 19.18. & 29.15. 1.Kin.1.6.

8 To commend them when they do well, Epheſ.6.4.

9 To apparell them rather comely then coſtly, Eccleſ. 11.4.

10 To deny them in many things their wils, Eccleſ.30.9.10.11.

11 To leaue them all ſome fit portion of my goods, & not to make one a Gentleman, and the reſt beggers, Gen.25.5.6.Deut.21. 17.Luke15.12.Eccleſ. 33.18.19.20. but he

muſt not giue them power ouer him while he liueth.

12 In due time to loke to their marriage. Eccleſ. 7. 25.

13 And laſt of all, to pray for them, that they may feare God, obey gouernors, grow in grace, and become Citizens of heauen. Geneſ. 17. 18. Pſal. 72. 1. Iob 1. 5.

Queſt. What duties are your children to performe to you, and your wife?

Anſw. They ought, 1. To obey vs in things lawfull. Eph. 6. 1. 2.

2 To reuerence vs, as the authors of their being. Eccleſ. 3. 1. 2. 3. 4. & 7. 27. 28. Tob. 4. 3. 4.

3 To acknowledge vs, be we neuer ſo poore. Gen. 47. 1. 2. Pro. 19. 26.

4 To endure our corrections patiently, Heb. 12. 9. 10, 11. & though we haue imperfections, to beare with them, Gen. 9. 22. 23.

5 To be content with our prouiſion for them, Luke 15. 12. Philip. 4. 11.

6 To ſéke all means by which they may credit vs, Luke 15. 29 Gen. 26 25.

7 To behaue themſelues ſo as they may credite vs, Pro. 10. 1. Gen. 34. 30. & 27. 46.

8 To be ſorrie when we be diſgraced, Eccleſ. 3. 11.

9 To follow vs as well in the practiſe of pietie and godlineſſe, as in the inheritance

of

of our goods and lands. Ephes. 5. 1.

10 Not to doe, attempt or enterprise any thing of weight or importance, without our aduice, consent or approbation: but especially to stay till we prouide for them in marriage, Gen. 6. 2. & 24. 4. & 26. 34. Now al these duties they shall practise the better if they wil but consider the great cares, pains, and charges we haue bene at in their education, and bringing vp, which they shall best know, when God sends them children of their owne.

Quest. If you be parents in law to children, what duties must you performe to them?

Answ. We must consider, 1. That they are his or her children, whom we haue made all one with our selues.

2 That God by his prouidence hath committed them vnto vs.

3 That we shall not keepe loue each to other, vnlesse we haue care of such children.

4 That all must pitie the parentlesse, much more parents in law.

5 That they haue lost their owne parents, and therefore stand in need especially of succour.

6 That our children may be in the like case, and we must do by others, as we would haue others do by ours.

7 We shal get credite and comfort to our selues,

ſelues, by perfo:ming all duty to them.

8 We ſhall take away that great ſcandall, which is giuen in the wo:ld by bad parents in law, and therefo:e we muſt:

1 B:ing them vp in the feare of God.

2 We muſt rather take hæd of ſeueritie towards them, then towards our owne chil-d:en.

3 We muſt be carefull to increaſe that po:tion which is left vnto them by the will of their parents.

4 We muſt not fo: our p:iuate gaine, o: againſt their conſent, beſtow them in marriage.

Queſt. What duties do children in Law owe to Parents in Law?

Anſw. They owe in truth many: but firſt they alſo muſt conſider:

1 That they wanting their owne parents, ſtand in neede of ſome to gouerne them.

2 That God, and the conſent of their ſu:uiuing father o: mother, hath caſt them vpon the tuition of ſuch a parent.

3 That by obedience to parents in law, they ſhew what they would haue done to naturall parents.

4 That if they pleaſe them in all things, it may be they may inherite their ſtep-parents lands, o: goods.

5 That

5. That by this they shallbe a meanes to kéepe loue betwixt an husband and his wife.

6. They shall giue good example to other such children to do the like.

7. That if they had such children, they would not willingly be so dealt withall.

8. That if such parents should vse them ill, they themselues will complaine of them: why then should not good step-fathers complaine of bad step-children? And therefore they ought:

1. To reuerence them as parents.

2. To depend vpon them as gouernours.

3. To be aduised by them as guardians.

4. To be carefull not to marrie themselues, till such time as they haue their approbation: which if they do, they dishonour God: grieue their parents: scandalize themselues: make step-fathers negligent: step-children neglected: cause other such children, and euen naturall children, against naturall parents, to do the like. If any yet say, I thriue after such a mariage; I answere, You may in goods, perhaps not in goodnesse: if in both, it is because you haue repented, or else doubtlesse you will not thriue long.

Quest. Now if to wife and children, God send you seruants, what duties do you owe to them?

Answ.

Anſ. For my ſeruants I muſt be carefull:

1. That they be fit to do ſuch buſineſſe, as I keepe them for, Gen.41.38. Exod.31.2.

2. That I impoſe not too much vpon them, Prou.12.10. Exod.1.14.

3. That they neither play, nor worke, nor go on errands on the Lords day, Exod.20.

4. That they go and come with me to and from the Church, Ioſh.24.15.

5. That I examine them of ſuch things as were taught, Gen.18.19. Pſal.34.11.

6. That I be not too familiar with them, Prou.29.21.

7. That I in diſcretion correct them for their faults, Eccleſ.33.23. Geneſ. 16.6. 1. Sam.30.15.

Let Merchants note this.

8. That I teach them a trade and occupation, and in teaching them, ſend them not to ſuch places of idolatry, as by being there, they may endanger their ſoules, to procure my wealth, Pro.12.10.

9. That I be not ſorry when they ſet vp, but helpe them, Eccleſ. 7.20.21. and 33. 29. and 34.23.

10. That I teach them not to deale vniuſtly by mine example, or commend them if they do ſo, Prou.21.6.2. Kings 5.26.

11. That their diet and apparell be conuenient, & onely ſuch as I prouide for them, Pou.31.21.27.

12 That

12. That I kéepe no more ſeruants than I can well employ, leſt by their owne idleneſſe they become bad, and by my proud prodigality, I die a begger. To feed many bellies, and build many houſes, is the next way to beggery.

Queſt. What duty do ſeruants owe to maſters?

Anſw. Euen theſe duties: They muſt be,

1. Conſcionable to do their beſt ſeruice, Eccleſ.6.5.6.7.8.Col.3.23.

2. Diligent to do any ſeruice, Matth.8.9. Luke 17.7.8.

3. Carefull to become maſters of their trade, Prou.27.11.& 22.29.

4. Faithfull, euen to a pennie of their maſters goods, Tit.2.10.Gen.30.27. & 35.5.

5. Circumſpect for his beſt aduantage: not onely when he is preſent, but in his abſence, Titus 2.10.

6. Silent, not reuealing his ſecrets, Prou. 11.13.

7. Willing to be directed and corrected by him. 1.Pet.2.18.1. Tim.6.1.

8. Humble, and not anſwering againe, Titus 2.9.

9. To giue good words to ſuch as they deale with, Col.4.6.

10. To maintaine their maſters credit in all things. And laſtly, they muſt liue in reuerence

rence to their gouernours, quiet with their fellowes, helpefull to such as haue too much worke imposed on them, and giue good example, euen to children in the family: to be short, I could neuer yet see him a good and thriuing master, who was in his apprentiship a bad, or an vnfaithfull seruant: which I would wish all seruants to obserue.

Quest. How then may a good man-seruant be described?

Answ. You told me, that you haue seene him thus described in print:

He must haue, 1. The snout of a swine, to be content with any fare.

2. A locke on his mouth, to keepe his masters secrets.

3. The long eares of an Asse, to hearken to his masters commandements.

4. Good apparell on his backe, for his masters credite.

5. A sword and buckler on his right arme, for his masters defence.

6. On his left arme a Curry-combe for his horse, a beesome for his chamber, and a brush for his apparell, as one ready for any seruice.

7. The eyes of an Eagle to see into that which may be for his maisters good.

8. The feete of an Hinde, to go with all speed about his masters businesse.

Quest.

Queſt. And what properties muſt a maid-ſeruant haue?

Anſ. She muſt be, 1. Carefull, 2. faithfull, 3. patient, 4. neate, 5. chearfull, 6. cleanly, 7. quicke, 8. honeſt, 9. ſkilfull, and laſt of all dumbe.

Queſt. But ſince God hath appointed ciuill gouernment in the world, what are the duties of a good Magiſtrate?

Anſw. He is bounden:

1 In his owne perſon, to feare and ſerue God, Pſal. 2. 10. 11. Ioſ. 24. 15. 2. Chron. 34. 3.

2 To plant true religion in his dominions, and aboliſh all kinds of ſuperſtition, Iſay 49. 23. Iudg 6. 25. 1. Chron. 13. 3. 2. Chro 26. 3. 34. 4.

3 To enact wholeſome lawes for the good ordering of his State and people, Dan. 3. 29.

4 To ſée that Gods commandements, and his owne Edicts be duly obſerued, 2. Chron. 19. 5, 6. 7.

5 By thoſe Lawes to heare, and iudge both poore and rich, Deut. 1. 16, 17.

6 To make the ſafetie of the people the moſt ſouereigne Law: and with Auguſtus, rather to ſaue one Subiect, then deſtroy a thouſand enemies.

7 To keepe his owne Laws in his owne perſon, Prou. 16. 12.

8 Not to looke more to priuate gaine, then

then the good of his people, Deut.16.19. 1. Sam.12.3.

9 To liue so, as he may be both feared and loued, 1.Sam.12.18.

10 To pray often for his State, and subiects, 2.Chron.30.18,19. In a word, he must haue a Ladies hand, an Eagles eye, and a Lions heart.

Quest. And what are the duties of a good subiect?

Answ. He oweth to his Gouernour,

1 Feare, as he is the minister of Iustice, Rom.13.4.

2 Reuerence, as he is the Father of his people, 1.Pet.2.17.

3 Obedience, as he is vnder God vpon earth, 1.Pet.2.13,14.

4 Prayer, that vnder him he may liue an honest and godly life, 1.Tim.2.1.

5 Protection of his person from danger, though it should be with the losse of his own life, 1.Chron.11.28. 2.Sam.18.3.

6 Maintenance in paying tribute vnto him, vnder whō he enioyeth all that he hath, Rom.13. Luke 2.4 Math.17.27.22.21.

7 Cōmendation of his vertues, for which especially he is to be admired, 1.Sam.12.4.

8 Concealment of his infirmities, & to take hēd how he censure them, 2.Sa.16.7,8.

9 To take hēd that he speake not euill of

of him, no not to curse him in his heart, Eccles.10.20. Acts 23.5.

10. If God take his gouernour away, hée must kéepe an honourable memorie of him after he is dead: for it is the propertie of a curriſh Dogge, to barke ouer a dead Lion, Lam.4.20.

Queſt. Say that you haue a Miniſter, what is his duty to you?

Anſw. Hee is bound: 1. to pray in, and for the Congregation, Num.6.24.1.Sam.12.

2. To reade the word of God, Nehe.8.8 Acts 13.27.

3. To preach the Goſpel of Chriſt, 1.Corinth.9.16.2.Tim.4.2.1.Pet.5.2.3.

4. To catechize ſuch as are ignorant in his charge, Galat.6.6.

5. To giue good example by his life, Mat. 5.13.14.15.16.

6. To comfort the féeble-minded, Iob 33 23. Iſay 61.1.1.Theſſ.5.14.

7. To reproue ſin & iniquitie, Iſay 58.1.

8. To viſite ſuch as are not infectiouſly ſicke, if he be ſent for, Iames 5.15.

9. To ſée how the powre may be maintained, Galat.2.10.2.Cor.9.2.Acts 11.30.

10. To be hoſpitable, according to his ability, 1.Tim.3.2.

Queſt. And what duties owe you to him?

Anſw. I owe vnto him, 1. Reuerence as

Gods Angell, Reuelat.1.20. Galat.4.12. 2. Kings 13.14.

2. Audience, as Gods Ambassadour, 2. Cor.5.20. Luke 4.20.

3. Obedience, as Gods Shepheard, Ezech.34.2. Hebr.13.17.

4. Maintenance, as Gods Labourer, 1. Cor.3.9. and 9.7.8.9.10.11.12.13.14.

5. Countenance, as Gods Minister, 1. Tim.5.17. Eccles.38.1.

6. Confession, as he is a Comforter, 1. Sam.12.13. Acts 2.37.

7. Loue, as he is my instructer, Gal.4.15.

8. Feare, as he is my father, 1.Cor.4.15.

9. Patience, as he is my corrector, Hebr. 13.22.

10. Prayer, as he is to breake to mee the bread of Life, Ephes.6.6. Rom.15.30.

Quest. I know, by this, my Ministers duty, and my dutie towards the Minister: but be it that I come to heare a Sermon, what rules can you giue me for profitable hearing?

Ans. Surely these:

1. That you prepare for hearing, Genes. 35.2. Exodus 19.10.1.Sam.16.5. and 21.4.

2. That you be diligent in hearing, Iere. 13.15.

3. That you bee carefull after hearing, Isay 42.23.

Quest. What rules must I obserue before?

Ans.

Anſ. 1. That I leaue all worldly cares at home, Eccleſ.4.17. Ruth 3.3. Marke 7.3. Luke 8.14.

2. That I pray for the Preacher, people and my ſelfe, Eph.6.19. Pſal.119.18. & 12.9.8.

3. That I make my ſelfe not vnfit by banquetting, Iſay 5.12.24. Hoſea 4.11. Luke 21.31. Epheſ.5.17.

4. That I reade his Text before I come, if he follow an ordinarie courſe. This was Chryſoſtomes aduice to his Auditors, Hom. 10. in Iohn.

5. That I come not with preiudice of the Miniſter, 1. King. 22.8. Acts 24.25. Luke 23. 8. 1. Cor. 1.11.

6. That as I come, I conſider whither I goe, Exod. 34.24. Zach. 8.21.

7. That I carrie my Family with me, Exodus 20.10.

8. That I inuite others to come, Iſay 2.3 Zach. 8.21. Iohn 43.4.47. Luke 2.42. Pſa. 122. 1. Geneſis 11.4.

9. That I bring a minde deſirous to heare, 2. Pet. 2.2.

10. That ſo I come, as I may heare the whole Seruice and Sermon: For, to neglect Seruice, sauors of Schiſme: & to come short of the Sermon ordinarily argues Atheiſme.

Queſt. What muſt you doe in hearing the Word?

Anſw. 1. I muſt ſettle my ſelfe to heare, Acts 10.33. Eccleſ.6.33.

2. Mine eies muſt be bent vpon the Preacher onely, Luke 4.20. and 5.1. Acts 3.5. and 8.6. Nehem.8.3.

3. I muſt not offend the Congregation, by coughing or ſleeping, Acts 21.9. and 21.40. 1. Theſſ.5.7.

4. I muſt reade nothing in the time of the Sermon, vnleſſe I turne to places alleaged; but, *Hoc agere*, do that which I am come to doe.

5. I muſt take heed I talke not ſo with others, that I heare onely by peece-meale, 1. Cor.10.10. Pſal.26.12.

6. I muſt remember I come to learne, Iſay 2.6.

7. If the doctrine be good, neither voice, nor youth, nor geſture muſt offend mee, 2. Cor.11.6.

8. I muſt reioyce moſt in mine owne Teacher, John 10.4.

9. I muſt obſerue the Preachers method, whether he expound, teach, exhort, confute, reprehend, or comfort.

10. I muſt note that which moſt concernes me, and then thinke that he ſpeakes to, and of me, Acts 2.38. Iames 1.25.

11. I muſt not be wearie, if the Sermon be long, Act.20.9. Ioſ.8.34. Nehem.8.3.

12. I

12 I must write the Sermon if I can.

Quest. What must you do when you haue heard?

Answ. 1. I must not depart before all, euen the blessing be ended, nor before the administration of the Sacraments, if there be any.

2. As I goe home, I must thinke what I haue heard, and talke of it as I goe, Luke 24. 14. Nicephorus saith, that Christians in their iourneying did sing Psalmes; and by such singing, a Iew was conuerted, Libr. 3. Eccles. hist. cap. 37.

3. When I am come home, I must conferre of the Sermon, and see that each of my family haue learned somwhat, Deu. 6. 4. 20. The want of this, is the maine cause of ignorãce, and vnprofitableness.

4. If I doubt of any thing, I must aske the Preacher or some other, Mala. 2. 7. Acts 8. 34.

5. I must not immediatly after hearing, goe about my priuate affaires.

6. If the Sermon be ended before dinner or supper, the best table-talke is of the Sermon, Exod. 12. 26.

7. I must not so much censure the Minister, as see what good things I haue learned, Acts 13. 45.

8. It is not enough to say, it was a good Sermon, but I must know for what I commend it, Iohn 7. 46.

9. If any of my people haue béene negligently forgetfull, I must reproue them, Marke 7.19. and 8.18.

10. I must labour to turne Gods word into good workes, Rom. 2.13. Iohn 13.17.

Quest. Now, that you may bee able to iudge of Sermons: tell mee which you doe thinke a good Sermon?

Ans. Surely that which sheweth:

1. The coherence of his Text, with that Scripture which goeth before, and followeth after it, if it haue any.

2. Which expoundeth the true meaning.

3. Which deliuereth out of it the naturall Doctrines, with Reasons and Proofes of that Doctrine.

4. Which maketh vse of each Doctrine.

5. Which instructeth, exhorteth, confuteth, comforteth.

6. In which is manifest the power of Gods Spirit.

7. Which heapeth not vp too many testimonies diuine or humane.

8. That which Auditors may best vnderstand, and remember.

9. That which teacheth mee the way to Heauen.

10. That which speakes especially to my heart, woundeth my conscience, moueth mée to teares, draweth from me a confession of my

my personall sinnes, causeth me to beléeue, and maketh me to turne from all, yea euen my beloued sinnes, to God.

Quest. But because you see many asleepe at Sermons, tell me, what may be the cause of such heauinesse?

Answ. The causes are:

1. The malice of Satan, who rockes the cradle in which men so sléepe.

2. The want of consideration of the maiestie of God, the presence of Angels, the necessity of the Word, and the subtilty of our aduersary, who by this meanes deuoures vs.

3. Ouer-much labouring in our callings the day and night before, as may appeare by many Tradesmen.

4. Excesse of diet vpon the Sabboth day, at dinner, which hinders not onely our seruants from coming, but them and vs from hearing, when we are come.

5. Want of exhortation in the Minister, that men should awake.

6. Neglect of such as sit by vs, who suffering vs to sléepe, communicate with our sin.

7. The cares of this world.

8. Opiniõ ỹ we haue knowledge enough.

9. Want of attention to that which is spoken.

10. An occasion may be, because some Ministers preach without studie, and so bring

not much worth the hearing: But that Sermon is a meane one, out of which a man may not learne some good.

11. The heat of the ayre, where many are together, may occasion the best to fall asléep.

12. Some are brought asléepe by sorrow, or too long Sermons, Mat. 26. 43. Act. 20. 9.

Que. What remedies must you vse against this ordinary drowsinesse?

Ans. 1. I must meditate of Gods presence.

2. That by it I discourage the Minister.

3. That I giue bad example to others.

4. That such as sée me, will suspect my religion.

5. That the diuell lulles me asléepe.

6. That I turne a festiuall into a funerall Sermon.

7. That I would be offended if any slept, whilest I talked vnto them.

8. That so I hinder my selfe of many profitable instructions.

9. That Eutychus fell dead in such a sléep.

10. I must vse a spare diet.

11. I must not be offended that my Pewfellowes awake me.

12. I must not sit only, but stand, that I may kéepe my selfe from drowsinesse.

Quest. And what needes all this direction for hearing? may I not as well stay at home, and reade a good Sermon priuately?

Ans.

Anſw. I diſallow not reading of Sermons, and other good Bookes, for by them I may be:

1. Inſtructed in things I know not.

2. Confirmed in things that I know.

3. I may meditate the better of things written.

4. I may ſpend my vacant time well.

5. If I haue no Preacher, ſuch Sermons may much edifie me.

6, If I be ſicke, or the weather foule, or the way to Church ouer-long, this courſe may be a meanes to giue me much comfort. But yet preaching to the eare is eſpecially to be regarded: For by it,

1. God hath appointed ordinarily to ſaue me, 1. Cor. 1.

2. Then are Common places handled, Articles of Faith expounded, and one place of Scripture explaned by another.

3. Then darke places are made plaine, and repugnant Scriptures reconciled.

4. Obiectiõs againſt truth are anſwered.

5. Generall Doctrine is applied to occaſions of times, places, and perſons, by exhortation, admonition, reprehenſion, conſolation, &c.

6. Experience teacheth, that the liuely voyce is more effectuall, then ocular reading.

7. Pub-

7. Publike Assemblies haue singular promises of GOD'S patience, grace, and blessing.

8. As the Priests lippes must preserue knowledge; so the people must require it at his mouth.

9. It is an incouragement to a good Minister.

10. Good example to others.

Quest. But are all men bounden to heare Gods word?

Answ. Yea verily: euill men must, that they may be conuerted: good men must, that they be not corrupted: the ignorant must, that they may be instructed: and the learned must for these reasons:

1. To learne new points of piety, which they know not.

2. To recall such things as they do know.

3. To moue them to practise dueties knowne.

4. To incourage the Preacher by their presence.

5. To giue example to others to doe so.

6. To giue testimony that they are members of the Church.

Quest. Thus I see how you shall not take Gods word in vaine by hearing: tel me how you may not take Gods name in vaine by swearing?

Answ.

Anſw. Heere I muſt obſerue:

1. Gods Commandement, that I muſt not ſweare, Matt. 5.34. Iames 5.12.

2. His curſe vpon ſuch as haue blaſphemed, Zach. 5.3. Eccleſ. 23.9.

3. If I lye little, I ſhall ſweare leſſe, Lu. 22.70.71.

4. I muſt refraine petty othes, Matth. 5. 34.35.36.

5. I muſt labour to forbeare for a time, 1. Theſſ. 5.22.

6. I muſt binde my ſelfe from it.

7. I muſt conſider before I name God, Eccleſ. 5.1.

8. I muſt meditate of the maieſtie, preſence, goodnes, and iuſtice of God.

9. I muſt get ſome to admonish me.

10. I muſt not be greedy of gaine.

11. I muſt know, that the more I ſwear, the leſſe I am beleeued in a truth.

12. I muſt auoyd the company of Swearers.

13. I may note, that there is neither profit, nor pleaſure in an othe.

14. It is an argument of an Atheiſt.

15. Men dare not abuſe the name of a King.

16. I take it in ill part, when mine owne name is diſgraced.

17. I

17. I muſt take away all occaſions of ſwearing.

18 I muſt look to the practiſes of the beſt men.

19. I muſt reade, heare, meditate on Gods word, Pſal. 119.11.

20. I muſt giue an account of euerie idle word, Matth. 12.36.

A DIRECTION TO DIE WELL.

PHILIP. 1. 23.

I desire to be dissolued, and to be with Christ.

LONDON.

Printed by *Richard Field*, for *William Barret.* 1617.

BIBLIOTHECA·BODLEIANA·

TO THE RIGHT HONOVRABLE THOMAS, Earle of EXETER, Knight of the *most Noble Order of the Garter, and* one of his Maieſties moſt Honorable Priuie Counſell:

Grace, and Peace.

RIght Honourable: Although it be appointed that all muſt die, *yet the moſt put farre from them that* euill day. *It is certaine, we muſt haue an end: and the remembrance of it keepes vs from ſinne. The goodlieſt* Cities *haue beene equalled with the* ground, *the ſtatelieſt* buildings *leuelled with the* earth, *the greateſt* Empires *brought to* nothing, *the* Kings

Kings *of the Earth haue beene bound in* chaines, *and their* Nobles *in fetters of* iron: *We all waxe* olde *as doth a* garment, *wee* dwell *heere as in* houſes *of* clay, *our breath* paſſeth *away, and wee are* gone. *Where is* Methuſhelah, *with all his yeares?* Sampſon *with all his* ſtrength? Abſolom *with all his* beautie? Salomon *with all his* wiſedome? Dauid *with all his* victories? *or* Crœſus *with all his* wealth? *Are wee in our* yong age? *till thirtie, we may be ſaluted with a* good morrow: *are wee in our* full age? *till fiftie wee are ſaluted with a* good day: *are we in our* old age? *we muſt take it patiently, that wee are then ſaluted with,* God ſend you good reſt.

I haue ſeene (*ſaith* Dauid) *an end of all* perfection: *and happie are they that haue* Dauids *eyes. But all men haue not this ſight, the* god *of this world hath ſo blind-folded many, that if they be* yong, *they cannot ſee death at their* backes: *if* old, *they will not ſee it before their* eyes. *We would* mourne, *if wee knew wee ſhould liue but a* moneth: *we* laugh, *when (it may be) we ſhall not liue one* day.

Heu!

Heu! viuunt homines tanquam mors nulla ſequatur,
Et velut infernus fabula vana foret.
Alas! men liue as though they ſhould not die:
And as if hell were nothing but a lie.
Ambitioſus honos, & opes, & fœda voluptas,
Hæc tria pro Trino numine mundus amat.
Vaine Pompe, and Wealth, and Luxurie,
The Worldling makes his Trinitie.

To the end therefore that all men might thinke of their end, *I haue publiſhed this* Direction to die well. *And though this ſmall* mite *be not worthie to come into your rich* Treaſurie, *yet am I bold to caſt it in: and becauſe it is all I can giue at this time, I moſt humbly beſeech you to giue it entertainment.*

You haue gained *much in this preſent* World: *but you haue eſteemed* godlineſſe *the greateſt* gaine: *and, with that bleſſed Apoſtle Saint* PAVL, You account all things to be but dung, to the end you might winne Chriſt. *And though it hath pleaſed God to giue vnto you great* riches *in*

this World, yet am I perſwaded, that
Eccl.41.1. *the remembrance of* Death *is not* bitter *vnto you: for as you are not* aſhamed *to liue, ſo you are not* afraide *to die. You waite for it, becauſe by her two Harbengers,* Sickneſſe *and* Old-age, *it euer waiteth vpon you.*

Heere you ſow *liberally, that hereafter you may* reape *plentifully: you caſt your*
Eccl.11.2. bread *vpon the* waters, *after many dayes you are ſure to finde it. And if he hath his reward for a* cuppe *of colde* Water; *you who deale your bread to the* hungrie, *who bring the wandring* poore *to your* houſe, *who ſee the* naked *and* couer *him,*
*Eſa.58.7. *and hide not your* ſelf *from your own* fleſh*: *you, Right Honorable, ſhall not want your* reward.

2.Chron. 30.22. *And ſeeing you (with good King* Hezekiah) *ſpeake comfortably to euery poore and painfull* Leuite; *how ſhould they but ſpeake honourably of you? The Lord grant, that that* ſheafe *of your Family may euer be like vnto* Ioſephs *ſheafe, and euerie day grow*
Gen.37.7. *to a greater increaſe of* fruitfulneſſe, *till it be fitted as a* ricke *of* Corne *for the Lords*

Barne:

Barne: *and he grant vnto you a* long *life, a* godly *posterity and a* peaceable end; *that heere you may see your* childrens children *in great prosperitie: so as you may* loue *yours, yours may* honour *you, and both you and yours be* honoured *of God: and that you who are* blessed *in your Honourable* Predecessors, *may euer be* happy *in your future* Successors.

I doubt not but it will please you to pardon my boldnesse; and the rather peruse this Direction to dye well, *because your* whole life *is, as it ought to be, a* meditation *of death. And because it is but a little Manuall, and may be read ouer in a few houres, giue me leaue to commend vnto you two other* Bookes, *in which you may reade all the daies of your life: The one is the Booke of* Gods mercies; *the other is the Booke of* Gods iudgements. *In the* one, *you may see his* goodnesse *to you and yours; in the* other, *his* Iustice *against his and the Churches enemies. This* Booke *of mine hath manie leaues; these* other *haue only two: in the* one, *you may reade of* Mercy, *in the* other, *you may reade of* Iudgement.

The Lord grant vnto your Honour, with your moſt honourable Counteſſe, the Ladie Francis, *a ſecond* Dorothea, *(giuen both as a gift to you that feare God) ſuch a* life, *that at the houre of* death, *when the* glaſſe *ſhal be* runne, *and the* Bridegroome *call for you, you may both ſay, with that Holy man;*

Vixi dum volui, volui dum Chriſte volebas:
Sic nec vita mihi, mors nec acerba fuit.

London: *From Saint* Martins *in the Fields.* May 30. 1613.

Your Honours at command:

ROBERT HILL.

A DIRECTION TO DY WELL.

Queſtion.

I Doubt not, but you are now well inſtructed for the direction of your whole life: but becauſe you haue here no abiding City, what are you to thinke that you may dye well?

Anſw. I am euer to meditate of fiue things:

1. Of mine owne death: which is moſt certaine that it will come, and vncertaine when it will come.

2. Of the death of Chriſt; which was bitter to him, but ſweet to, and for, his.

3. Of the deceitfulneſſe of this World, which is ſubtill to allure, and ſubiect to change.

4. Of the ioyes of Heauen, which are comfortable to thinke on, and glorious to possesse.

5. Of the torments of Hell, which are endlesse in themselues, and comfortlesse to sinners.

Quest. And why ought you first to thinke oftentimes of death?

Answ. 1. Because it is appointed that all must dye, Heb. 9. 27. Death spares none: and therefore there was neuer sacrifice offered to her.

2. It is vncertaine when, where, or how I may dye; and therefore vncertaine, that I should euer thinke of it.

3. Many go merrily to the pit of perdition, for want of this meditation.

4. Death by this will be more welcome vnto me; for Dangers foreseene, are lesse grieuous.

5. I shall more easily contemne this world, by often thinking that I am a stranger in it.

6. It wil it kéepe me from many sinnes, which otherwise I should commit; and cause me to repent of sinnes committed.

7. Christ my Lord, and good Christians his seruants, had euer such thoughts.

8. Many Philosophers haue done the like, and of it haue written many volumes.

9. As

9 As the day of death leaues me; so the day of iudgement shall find me.

10 It was the prayer of Moses to God, that he would teach him so to number his dayes, that he might apply his heart vnto wisedome. Psal. 90. 12.

11 It is the end of all my hearing, and reading, and as it were, the scope of a Christian Diuine.

12 It is the Art of all Arts, and Science of all Sciences, to learne to dye.

Quest. How proue you this last?

Answ. Moses saith, O that they were wise, and that they would consider their latter end, Deut. 32. 29.

The Wise man saith, Remember thy end, and thou shalt neuer do amisse, Eccles. 7. 36.

An Emperour said, that, The best knowledge was to know God, and to learne to die. *Frederike* the Third.

Augustine said, that in this our pilgrimage, we must thinke of nothing else, but that we shall not be euer here; and yet here should we prepare for our selues that place, from whence we shall neuer depart.

Gregorie said, All the life of a Wise man must be the meditation of death: and, He is euer carefull to do well, who is euer thinking of his last end.

Quest. Why then doe so few thinke of death, and put this euill day farre from them?

Anſw. The reaſons are: 1. Their infidelitie, they beléeue not either the happineſſe of Heauen, nor the horrours of Hell.

2 Their impenitencie and euill conſcience, they would not breake off their ſins, by drawing nére to God.

3 Their ignorance of the ſoules immortalitie, the bodies Reſurrection, and the good things prepared for them in Heauen by Chriſt.

4 Their ambition, in deſiring the honours and preferments of this World, and being loth to leaue them, when they haue enioyed them.

5 Their couetouſneſſe, by which, as Moles, they would euer by their good wils, liue vpon Earth.

6 Their delight in the pleaſures of ſinne, from which they are taken at the day of death.

7 Their want of Gods feare: for, He that feares God, feares not to dye.

8 Their vnwillingneſſe to leaue this World; for, to die well, is to die willingly.

Queſt. It ſeemeth then we had neede to pray, that God would teach vs to number our, not *Yeeres*, but *dayes*: and now tell me (you that haue bene taught this Arithmeticke) how you ought to number your *dayes*?

A. I muſt number them after this ſort.

1 I must abstract the time past; for that being irreuocable, will neuer come againe.

2 I may not adde the time to come, for it may be, it will neuer come vnto me.

3 I must set downe onely the time present, and know that it is onely mine. Our life is a Point, and lesse then a Point: a Figure of one, to which we can ad no Cipher; it is but a moment, and yet if we vse this moment well, we may get eternitie, which is of greatest moment.

Quest. Is it not then, thinke you, a great folly, that men are so vnwilling to thinke of death?

Answ. Questionlesse it is: we see the Pariner, with ioy, thinkes of the Hauen.

The Labourer is glad to see the euening.

The Trauailer is merrie when his iourney is ended.

The Souldier is not sorie, when his warfare is accomplished: and shall we be grieued when the dayes of sinne are ended?

Quest. It seemeth by this which you haue said, that this life of ours is very troublesome: for we are Mariners, our Hauen is happinesse: Trauailers, our iournie is to Paradise: Labourers, our hire is Heauen: and Souldiers, our Conquest is at death: Is then our life both miserable and changeable?

Answ. Yea verily: for it is compared to

a Pilgrimage, in which is vncertaintie: Gen.47.9.

A flowre, in which is mutabilitie. Isa.40.7

A smoke, in which is vanitie, Psal.102.3.

An house of Clay, in which is miserie, Iob 4.19.

A Weauers Shittle, in which is volubility, Iob 7.6.

A Shepheards Tent, in which is variety, Isay 38.12.

A Ship on the Sea, in which is celeritie, Wisd.5 10.

A Mariner, who sitting, standing, sleeping, or waking, euer sayleth on.

A shadow, which is nothing to the bodie, Iob 8.9.

To a thought, whereof we haue thousands in one day.

To a dreame, whereof we haue millions in one night, Iob 20.8.

To vanitie, which is nothing, in it selfe, Psal.39.5.

And to nothing, which hath no being in the World, Psal. 39.5.

Quest. If all this be true, as it must needes be, because God hath said it: the houre of death is farre better then the day of our birth: Is it so?

Answ. It is, and that for these reasons: By it,

1. We are freed from many present miseries, Reuel.14.13.

2. We are deliuered from many future calamities, Isay.57.2.

3. Our soules are receiued into glory, Luke.23.43.

4. Our bodies are reserued to like glory, Philip.3.20.

5. That Wise man Salomon, thought so, Eccles.7.3.

6. That holy man, Paul, wished so, Philip.1.23.

Quest. But because *Paul* desired to dy, may we also desire to dy?

Answ. Though the body and the soule be as man and wife conioyned together; yet with some cautions, a man may desire the diuorce of these twaine:

1. If he resigne his wil to the wil of God.

2. If he can tarry the good leisure of God.

3. If he do it that he may be with God.

4. That he may be disburdened of this body of sinne: and thus Paul desired to be dissolued, and to be with Christ, Phil.1.23.

Quest. What thinke you of such as are in miserie, and desire to dy, to be freed from miserie?

Answ. I thinke their desires are not simply vnlawful, especially if they submit them to

to the will of God. I am vexed with a long and lingering disease, I would be freed by death, if God would free me: I am detained in Prison, I would be deliuered by death, if God would deliuer me: I am exiled from my Countrey, I would go to Heauen, if God would send for me. Do I sinne in this? God forbid: Elias did it, when he desired God to take away his life, 1. Kings 19. 4. And Iob did it, when he would haue bene contented to depart this life: and many of Gods children haue done the like.

Quest. Why then did *Hezekiah* mourne when he was to dye? and why did *Dauid* say, Let my Soule liue? and Christ, Let this Cup passe from me?

Answ. Hezekiah did so, because at this time he had not receiued a promised issue to succeed him: Christ did so, because he was to dye the death of the Crosse: and Dauid did so, both because he was in a grieuous temptation: and, if he had then dyed, his enemies would haue triumphed ouer him.

Quest. But all this while you haue not told me what death is.

Answ. It is nothing else but the priuation of this naturall life, or the departure of the soule from the body: or as it were the deposition of an heauie burden of troubles in this life, by which we are eased; especially

if

if we carrie not with vs such a burden of sinnes, as may weigh vs downe to the pit of perdition.

Secundus the Philosopher, being asked this question by Hadrian the Emperor, said: Death is an eternall sléep, the dissolution of our bodies, the feare of rich men, the desire of poore men, an ineuitable euent, an vncertaine Pilgrimage, a Robber of mankinde, the Mother of sléep, the passage of life, the departure of the liuing, and a dissolution of all.

Quest. Should *Adam* haue tasted of this death, if he had stood in his innocencie?

Answ. He should not: for, the stipend and wages of sinne is death, Rom. 6. 23. His body indéede was subiect to mortality, but should not haue died: as our bodies now are subiect to sickneſſe, and yet we may dye without sickneſſe; to wounding, and yet it may be they are neuer wounded: and as the garments of the Children of Israel did not, by Gods prouidence, weare, by the space of fortie yeares, though they were subiect to wearing; so we may say of Adams body, it should not haue dyed, though it were subiect to death.

Quest. Are we then any better in Christ then we were in *Adam*?

Answ. We are much: for, in Adam we might haue dyed, and by him do dye: In Christ

Christ we cannot dye, but change this life for a farre better.

Queſt. Are there any Monitors or meſſengers of death?

Anſw. There are three: caſualty, ſickneſſe, and old age. Caſualtie foretels me my death is doubtfull; Sickneſſe, that death may be grieuous; Olde age, that death is certaine: Caſualtie foretels me of death at my backe; ſickneſſe, that ſhe is at my heeles; Old age, that ſhe is before my face.

Queſt. That I may giue the better entertainment to death when ſhe cometh, who hath ſent theſe three Harbengers before her: what can you aduiſe me to do?

Anſw. Surely, I would wiſh you, firſt, to beleeue in Chriſt, by whom the ſting of death is taken out: for, They onely feare death, who doubt whether Chriſt dyed for them.

2. To liue well ſo long as you liue: for, He can neuer feare death, who by a good life hath giuen entertainment to the feare of God.

Queſt. What? euen in my youth muſt I begin to liue well? Will not God accept of my ſeruice when I am old?

Anſw. Will you wound your ſelfe, that you may goe to the Chirurgian? and will you ſinne in your youth, that you may ſue for pardon in your old age? Will you lay all

the

the burden vpon a lame horſe, when you haue many ſtronger in your Teame? Shall the diuell haue your flowers, and God your weeds? the diuell your wine, and God the lees? the diuell the fatteſt and faireſt of your flocke, and God an halt, a lame and a leane ſacrifice? God forbid.

Queſt. Yet if I haue but time to ſay, *Lord haue mercie vpon me,* though I haue liued neuer ſo badly, God will haue mercy vpon me.

Anſw. It is true indeed, that holy theefe did it vpon the Croſſe, and God had mercie vpon him: Marie Magdalen did it after her lewd life, and God had mercie vpon her. But (firſt) are you not worthy to want this fauour at your death, who haue refuſed it all your life?

Secondly, do you thinke that your repentance is vnfained, which is but onely for a few dayes or houres?

Thirdly, do you not ſee that ſuch repentance is often hypocriticall, when men that recouer from ſickneſſe, fall againe to ſinne, after ſuch a kind of repentance?

Fourthly, do not many fall into deſperation at their death, becauſe they haue not ſerued God in their life?

Fiftly, is it not a folly to doe that all day, which you muſt be enforced to vndo at night?

Sixtly,

Sirtly, do you not see that God in his iustice doth take sense and reason from many at their death, who haue refused his mercie all the dayes of their life?

Quest. Yet you cannot denie, but many bad men haue made a faire shew at the houre of death, haue called vpon God, and died like Lambes.

Ans. Like Lambes? why, the most of them die like stones: they haue liued a sottish and a senselesse life, and so they die. Nabal did so, but he died like a fole: the rich Glutton did so, but he died like a beast.

Quest. And you know also that many persons, who haue liued a very strict life, haue died in despaire, and blaspheming of God.

Answ. By the gates of hell they went into heauen: by the extremitie of their disease, they might speake they knew not what: and by the sence of Gods iudgments they might say, My God, why hast thou forsaken me? But know this, that he neuer dies ill, who hath liued well; and he seldome dies well, who hath liued ill. We must iudge men by their life, and not iudge any by their death.

Quest. Now then of all men that die in this world, whose death is most miserable?

Answ. The death of sinners: for them we must mourne most, and their death is most miserable. Their birth is bad, their life is worse,

worſe, their departure is worſt of all: their death is without death, their end is without end, and their want is without want. But precious in the ſight of the Lord is the death of his Saints.

Queſt. Can you giue mee an example to proue this?

Anſw. I can: One, at the houre of his death, feeling already the torments of hell, cried out after this ſort; O lamentable deſtinie! O infinite calamitie! O death without death! O thoſe continuall cryings, which ſhal neuer be harkened vnto! Our eies can ſee nothing but ſorrowfull ſpectacles, and intolerable torments. Our eares can heare nothing, but woe, woe without end wofull. O thou earth, why doſt thou not ſwallow vs? O ye mountaines, why doe you not couer vs from the preſence of the Iudge? How farre do the torments of Hell exceede all the tortures of this life? O you bewitching pleaſures of this world, how haue you led vs blinde-folde to the horrors of hell? Woe, woe for euer vnto vs, who without hope are caſt from the fauor of God. O that after ten thouſand yeares we might be deliuered! O that in any time wee might haue an end! But, it cannot be: our temporall pleaſures haue eternall paines: our mirth is now turned into mourning, and wee are caſt into eternall fire.

A king said, O that I had neuer bin a king!

Quest. Shew mee also some examples of good men, who haue vttered things comfortable at their death.

Answ. Christ said, Father, into thy hands I commend my Spirit, Luke 23.46.

Steuen said, Lord Iesus receiue my Spirit, Acts 7.59.

Simeon said, Lord now lettest thou thy seruant depart in peace, according to thy word.

S. Augustine said, (as Ierome reporteth) Nature compels me to be dissolued; I, according to the Scripture phrase, am to goe the way of my forefathers. Now Christ inuiteth me, and I desire to see celestiall sights. O keep you the faith! thinke you also that you are mortall men. Let this be your care, to keep the commandements of God, that when you die, all the Saints may receiue you as their familiars & friends, into the euerlasting Tabernacles. If you regard me, or keep any remembrance of mee your Father, thinke of these things, sauour these things, doe these things.

Saint Iohn said, My little children, loue one another: my little children, loue one another: and being demanded, why he did ingeminate so often this speech? He said, My Lord & master taught it vs in his life, preached it before his death: & if ye do this, it sufficeth.

Holy Effrem said, O Lord God, receiue, preserue,

preſerue, ſaue, and be mercifull to vs by thy grace.

Tobiah ſaid to his ſonne, Keepe thou the Law and the Commandements, & ſhew thy ſelfe mercifull and iuſt, that it may goe well with thee, Chap. 14. 9.

Mauritius the Emperour ſaid, when Phocas cauſed his children and wife to be ſlaine before his eyes, and laſtly himſelfe: The Lord is righteous in all his wayes, and holie in all his workes, Pſal. 145.

Antoninus ſurnamed Pius, that is, the Godly King, ſaid: Why do you mourne for me, and not rather thinke of that common, both death and peſtilence? And when his friends were ready to leaue him, he ſaid: If you now leaue me, fare you well: I but go before you. And being demanded to whom he would leaue his ſonne? To God, ſaith hee, and you, if he deſerue well.

Maſter Deering, a little before his death, being by his friends raiſed vp in his bedde, ſeeing the Sunne ſhine, and being deſired to ſpeake, ſaid: There is but one Sunne that giueth light to the world; there is but one righteouſneſſe; there is but one communion of Saints. If I were the excellenteſt creature in the world: if I were as righteous as *Abraham*, *Iſaac* and *Iacob*, (for they were excellent men in the world) yet muſt we all confeſſe,

feſſe, that we are great ſinners, and that there is no ſaluation, but in the righteouſneſſe of Chriſt Ieſus: and wee haue all neede of the grace of God. And for my part, as concerning death, I feele ſuch ioy of ſpirit, that if I ſhould haue the ſentence of life on the one ſide, and the ſentence of death on the other ſide, I had rather chooſe a thouſand times (ſeeing God hath appointed a ſeparation) the ſentence of death, then the ſentence of life.

The Earle of Eſſex ſaid: O God, Creator of all things, and Iudge of all men, thou haſt let mee know by warrant ous of thy VVord, that Sathan is then moſt buſie, when our end is neareſt, and that Sathan being reſiſted, will flie. I humbly beſeech thee to aſſiſt mee in this my laſt combat; and ſeeing thou accepteſt euen of our deſires, as of our actes; accept, I beſeech thee, of my deſires to reſiſt him, as of true reſiſtance, and perfect by thy grace, what thou ſeeſt in my fleſh to be fraile and weake; giue mee patience to beare as becommeth mee, this iuſt puniſhment inflicted vpon mee, by ſo honourable a tryall. Grant mee the inward comfort of thy Spirit: let thy Spirit ſeale vnto my ſoule, an aſſurance of thy mercies; lift my ſoule aboue all earthly cogitations; and when my life and bodie ſhall part, ſend thy bleſſed Angells, which may receiue my ſoule, and conuey it to the

ioyes

ioyes in heauen. Then concluding his prayer for all eſtates of the Realme, hee ſhut vp all with the Lords Prayer, reiterating this Petition, Lord Ieſus forgiue vs our treſpaſſes, Lord Ieſus receiue my ſoule.

King Edward the firſt ſaid; Lord God, deliuer mee out of this miſerable and wretched life, & take me among thy choſen: Howbeit, not my will, but thy will be done. Lord, I commit my ſpirit to thee. O Lord, thou knoweſt how happy it were for mee to be with thee, yet for thy choſen ſake, ſend me life and health, that I may truly ſerue thee. O my Lord God, bleſſe thy people, and ſaue thine inheritance: O Lord ſaue thy choſen people of *England*. O my Lord, defend this Realme from Papiſtry, and maintaine thy true Religion, that I, and my people, may praiſe thy holy Name, for thy Sonne Ieſus Chriſts ſake. I am faint, Lord haue mercie vpon mee, and take my ſpirit. **And of many the like, you may reade in the Booke of Martyres.**

Queſt. Are not they moſt happie that die in this ſort, and ſing theſe Cygnean ſongs as funerall hymnes?

Anſ. **O happy, and thrice happy are they, whoſe life is a continuall praiſing of God, & whoſe death is an inceſſant prayer to God.**

Que. Yet if it pleaſe God, I would not die in my youth, and the flower of mine age.

Anſ. Why? are you of ſo couetous a diſpoſition, that you would meaſure all things by the Ell? Is nothing precious, but that which is durable? thinke you the talleſt perſon, the comlieſt perſon? the greateſt picture the beſt picture? or the longeſt ſhadow, the goodlieſt ſhadow? Neither men, nor their liues are meaſured by the Ell: in a great and a ſmall circle the figure is all one: and it is, hath béne, and will be fatall, euen to great and glorious perſonages, ordinarily not to liue long. Take Salomon, Ioſiah, and Chriſt Ieſus for example. But becauſe it is dangerous to die in the flower of youth, becauſe ſin is then moſt predominant, through the luſts of youth: my aduice is to you, and all yong perſons, to remember your Creator in the dayes of your youth, and to thinke then of the day of death.

Queſt. O, but I would not die in a ſtrange Countrie.

Anſw. No? Abraham did, and died quietly: Ioſeph did, and he died honorably: many Saints did, and they died gloriouſly. Are you ſlaine in battell? you haue a Tombe amongeſt the dead bodies of your enemies. Doe you die in trauaile? you are héere a ſtranger, your countrey is in heauen. Death comes vnto you maſked, in theſe & ſuch like ſhapes, take off the maſke, and it is the ſame

death

death wherewith women and children die. Euery place is alike distant from heauen.

Qu. And when I haue seene all the world, would you haue mee willing to leaue all the world?

An. Why? you haue euer séene the same rising & setting of the Sunne: the same increasing and decreasing of nature: the like sins, that haue bin in former times: & if you haue séene all the world, consider but the vanity & mutabilitie of this world, and eyther you will say that this world is a world of wickednes, or that now in his old age, it is passing away, as a thréed-bare garment ouer-worne.

Quest. Is it easie now, thinke you, to leaue wife and children, father and mother, and all my friends?

Ans. Where you go, you shall find more, and such as you neuer saw: & they whom you leaue behinde, shal shortly follow after you.

Quest. But what shal become of my wife, children, friends, and kins-folkes, who depend vpon mee?

Ans. All these belong more to God, then to you: he loues them best, and will prouide best for them; and such so left, haue often risen to high and great place.

Quest. Yet if I died not alone, I might haue the more comfort?

Anſw. Alone, why? how many thouſands in the whole world die in the ſame moment of time, which you die in, and yet (which God may graunt to you) but a few of them goe to heauen?

Queſt. Once againe; would you haue me not to feare death, which cauſeth mee to loſe life, looke like a ghoſt, and which taketh away from me all the ioyes of this world?

Anſw. By loſing a temporall life, you finde that life which is eternall: you ſhall not be afraid when you looke gaſtly, and that gaſtly bodie of yours ſhall one day be clothed with glory, and be made like to the glorious bodie of your moſt glorious Sauiour: and as for the pety and peacocke ioyes here, you ſhall haue ioyes eternall, and vnſpeakeable hereafter.

Queſt. Seeing then I muſt needs die, what muſt I doe to die well?

Anſw. 1. Labour that your ſinnes die in you, before you die in the world.

2. Be euer ready and prepared, either for death or iudgement.

3. Endeuour that your death may be voluntary.

4. Conſider what an excellent thing it is, to end your life before your death; and in ſuch ſort, that at that houre you haue nothing to doe but to die: that then you haue no

no more need of any thing, not of time, not of your selfe, but sweetely, and comfortably to depart this life; so that you may say in the testimony of a good conscience, I was not ashamed to liue, and I am not afraid to die, because I know my Redeemer liueth.

Quest. How many wayes may a man carry himselfe in death?

Answ. Fiue: 1. Hee may feare, and flie it as euill.

2. Attend it sweetly and patiently, as a thing naturall, inevitable, and reasonable.

3. Contemne it as a thing indifferent, and of no great importance.

4. Desire and seek after it, as the only hauen of rest from all the troubles & torments of this life, & so esteeme it as a great gaine.

5. He may giue it to himselfe, by taking away his owne life.

Quest. What thinke you of the first; because it is the opinion of the most?

Answ. 1. Because the most thinke so, therefore it is most farre from the truth.

2. Such seeme to giue little credite to Gods word, which teacheth, that by it we rest from our labours.

3. If death be euill, it is an euill onelie in opinion, and such an euill, as neuer did hurt to a good man.

4. Why should a man feare that which in

in truth he knowes not what it is, or what good it wil bring vnto him, as Socrates once said vnto his friends, when he would not pleade for his life before the Iudges?

5. It argueth faint-heartednesse and follie, to feare that which cannot be auoyded.

6. If it be good, why should we feare it? if euill, why do we by sorrow adde euill vnto euill?

7. He that once begins to feare death, can neuer, by reason of this feare, liue a good and a contented life. He is neuer a freeman, that feares death.

8. Consider that if Nature had made men immortall, so that, will they, nill they, they should haue liued euer; how many thousands in misery, would haue cursed Nature? Surely if we had it not, in this vale of miserie, we would desire it more.

Quest. Giue me your opinio of the second.

Ans. Surely, me thinkes, they kéepe the golden meane: for they will neyther desire death, as knowing it to be against nature, nor flée from it, cõsidering that it is against iustice, reason, and their duty to God: they know right well, that the first day of their birth, setteth them in their way to death.

Nascentes morimur, finisq; ab origine pendet:

At birth beginne we life to end:
This end doth on that birth depend.

Why

Why should we feare to goe that way, which all the world hath gone before vs? why to arriue at that hauen, to which wée haue béen sailing euer since we were borne?

Quest. And doe you thinke that the third sort of people do well, who contemne death?

Answ. To contemne death, yea and life it selfe, for the glory of God, the good of the Church, the manifestation of the truth, the saluation of our soules, & the credite of our names, argueth a courage, Christian, and inuincible; & hath béen practised both by the Saints of God, & many famous worthies euen amongst the heathē. And surely, he that feares death too much, shal neuer be fit for any honorable action: nay, he shall neuer be a frée man: neither can he truly say, that he beléeueth the immortality of the soule, or his resurrection to eternall life by Christ.

Quest. Need I not to craue your opinion of the fourth and fift sort, whereof one desires to die, and the other in that desire, doth take away his owne life?

Ans. I haue in this treatise answered concerning the fourth, & shewed how a mā may desire death: you shal find it if you reade on in this directiō. But for a man to take away his owne life, though it may séem somtimes to proceed from the greatnes of a mans courage, yet it cannot but be a great sinne. For,

1. It

1. It argues madneſſe for a man to lay violent hands vpon himſelfe.

2. Impatience, that he cannot waite the leaſure of God.

3. Cowardlines, that he will not endure that which might be inflicted vpon him.

4. Unthankefulneſſe, not to preſerue this Iewell which is beſtowed vpon him. And in a word, ſuch a practiſe cauſeth not onely the actors, but their actions, profeſſion, poſterity, and country to be euill ſpoken of.

Queſt. Well; ſay then that I be caſt vpon my ſicke bed: what rules can you giue me to obſerue at that time?

A. You are firſt to ſet your ſoule in order, and ſee how you ſtand in the fauour of God.

Que. And what are the reaſons of this rule?

Anſw. 1. Becauſe the ſickneſſe of the body doth proceed from the ſinne of the ſoule, Lam. 3. 39.

2. The cure of the ſoule procures often the health of the bodie, Mat. 9. 2.

3. If your ſicknes be a ſickenes to death, you ſhall die more quietly; otherwiſe death is moſt fearefull in ſickeneſſe.

4. By this you ſhall take your ſickenes the more patiently.

5. You ſhall ſo giue example to ſuch as come to viſite you, to doe the like.

6. All your friends ſhall by this be perſwaded,

swaded, that you are the child of God.

7. Your sickenesse may soner be cured, Isay 38. Eccles. 38. 9. 10. 11. 12.

Quest. Do you thinke in this case, it is fit whilest I am in good memorie, and it may be, in some hope of recouerie, to send for my godly Minister to comfort me?

Answ. O, it cannot but be very fit: for he is, 1. The Lords messenger, to declare vnto man his reconciliation by Christ.

2. Hee is able to beate you downe by the curses of the Law, and to raise you vp by the promises of the Gospell.

3. He hath experience to speake a word in due season vnto you.

4. He especially, as Gods Physician, hath store of salues to cure your sicke soule.

5. You may boldly vncouer your sores to him, who will not discouer them to your future shame.

6. He can see further into the nature of your heart, then often-times you your selfe can.

7. He wil boldly rip vp your vlcers, that after hee may the better cure them.

8. If he comfort, or correct you for sin, you may be perswaded, that both come frō God.

9. You shal by this, much ease your owne heart, by craving comfort from a godlie Preacher.

10. You

10. You shall cause others in the like visitation, to doe as you haue done; and you your selfe be fitter to die.

Quest. When I haue taken this course for my soule, what must I doe in the next place for my body?

Ans. You are then to vse the help of a godly Physician, and that for these reasons:

1. Your body is the soules house: if it be decaying, you must seeke to repaire it by all good meanes you can.

2. God hath giuen expert Physicians skill, to restore many diseases of the body.

3. God hath appointed many soueraigne remedies, to recouer man in his sicke estate.

4. You shall better satisfie your selfe if you die, in that you neglected not lawfull meanes.

5. For want of this dutie, many doe perish, who might recouer.

Quest. Now, in taking Physicke, what must I doe?

An. You must, 1. commend it to Gods blessing by prayer.

2. Not rely onely vpon the meanes.

3. Know that it cannot preuent, eyther old age, or death.

4. Humble your soule, that God may heale your bodie.

5. Waite

5. Waite Gods leasure in blessing the meanes.

6. Be thankefull to God if by it you recouer.

Quest. VVhat then may I thinke of seeking to vngodly, or superstitious Physicians, though learned?

Answ. 1. If you cannot haue any other, you may with good conscience vse such.

2. If they haue a peculiar gift to cure that disease which troubleth you, you may goe vnto them.

Quest. And may I not as well vse them as religious Physicians?

Ans. I thinke not: For, 1. They will make little conscience to cure you.

2. You cannot hope that they shall cure you.

3. You doe, as much as in you lieth, countenance them in their sinne and superstition.

4. You make them able to do much hurt.

5. It is an argument, that you put more confidence in such meanes, then in God.

6. You discourage godly men in that calling.

7. You make the Gospell to be euill spoken of.

8. What doe you know, whether it will one day be a corrasiue to your conscience, that

that you haue vsed bad meanes, when as God offered you good?

Quest. It seemes then, that to vse the help of good Witches, or Cunning men, or women, as they are called, is most vnlawfull.

Answ. To vse their helpe, is to goe from the God of Israel, to Baalzebub god of Ekron; from Samuel in Ramoth, to the Witch at Endor; from the Riuers of Samaria, to the Waters of Damascus; from the Liuing, to the Dead; and from God to the Diuell: and yet this is the practise of most people.

Quest. And why now, I pray you, would you haue mee first to send for a Physician for my soule, before I send for a Physician for my body? Surely this is not the customary course, but rather the contrary.

Answ. It is so: first wee haue the Physician, and when he leaues vs, then the Minister is sent for; and when he once comes, wee thinke all the world is gone with vs: but it is a preposterous course, for these reasons:

1. Neuer looke for health in body, till you haue a good soule.

2. You must desire GOD to blesse the meanes he vseth: which you truly cannot doe, till your conscience be perswaded of the pardon of your sinnes.

3. The memory of the torments for sin, may

may be a meanes to increase the greatnesse of your disease.

4 You shall else make the world beleeue that you are perswaded, that you hope still for life.

Quest. Well: say then, that I send for my Preacher, (and why should I not send for him as well as for my Physition?) what must I doe when he is come vnto me?

Answ. You are bound, 1. To acknowledge and confesse all such sinnes, as do any way so disquiet you, that you cannot be perswaded of the pardon of them.

2 You are to reueale those seuerall temptations, by which Sathan assaileth you in your sicknesse.

3 You are to desire comfort from him, against the burden of your sinnes, and those temptations of the diuell.

4 You must beleeue that whatsoeuer he saith to you out of Gods word, is the voice of God.

5 You must hide nothing from him, by which you (like hypocrites) desire to be thought to be in a better estate then you are.

6 You must desire him to pray for you, that God may either recouer your health, or receiue your soule.

7 You must not be sorrie if he say vnto you, that your sicknesse may be a sicknesse

to death, and that therefore you had need to prouide for another world.

8 If you be ignorant in pietie and godlinesse, you must neuer leaue him, till you haue gotten a sauing and sure knowledge of God in Christ.

Quest. And what must he do then to me?

Answ. He must, 1. Examine your knowledge, faith, repentance, and reconciliation to your neighbour.

2 Comfort you against the feare of death.

3 Pray for your continuance in faith.

4 Aduise you to dispose well of your goods, and as you are able to remember the poore.

Quest. Why are many vnwilling to send for the Minister till at last?

Answ. 1 Their vnwillingnesse to die.

2 Their hope to liue.

3 Their feare to confesse their sinnes.

4 Their conceite, that then they are thought to be in danger: for where the Physition ends to his great profite, the Diuine begins to his small comfort, hauing scant halfe an houre to bring his patient to heauen. The Priest in Poperie will come at all times; we must not till the last time. The Physition will not haue them, forsooth, to be discouraged, till he haue made all

cleane.

cleane. And obserue, to the shame of the most sicke persons, that the Priest is seldome sent for, till the Clarke be sent to, to toll the bell. O amend this, ye that looke for salvation.

Quest. But, it may be, I am sicke of the Pestilence: may I send then for my Preacher to comfort me?

Answ. If you labour to get comfort by the Word and Sacraments in your health, you will not so much desire his presence in this sicknesse: and this is the iust iudgement of God vpon many at their death, that as they regarded not the publique meanes of comfort in their health; so he wil not vouchsafe it vnto them being sicke.

But neyther can he come, nor you send vnto him in this visitation:

1. He may not come: for, if he doe,

1. He cannot after come into the Church to preach vnto them that are well.

2. He cannot resort to his owne people.

3. He cannot visite any Christian friend.

4. If he fall sicke, he may suspect that he is guilty of his owne death.

5. If any in his family fall sicke, and dye, he may be guilty of their death.

6. He is a publike person, and must do nothing that may hinder his Ministery.

7. It hath troubled some Ministers at

their death, in that they haue bene so bold to aduenture.

8. He hath no warrant for such a seruice out of Gods Word.

9. There is now no extraordinarie calling to such a seruice, as Isaiah had, to visite Hezekiah.

10. Zanchius, with many other learned men thinke it not fit, that Ministers should visite such persons, Vide Zanch. in Epist. ad Philip. Cap. 2. Verse. 30.

11. You cannot send for him: for this is,

1. To put confidence in the presence of a Minister, that he is able to forgiue sinnes: and this ordinary sending for Ministers, onely at the last gaspe, sauours much of Popish superstition.

2. Say that he infect others, you are guilty of their death.

3. If he be infected, and die himselfe, you rob the Church of their painfull Pastor.

4. You disable him to do that publike and priuate good, which he might else do to such as are sound.

5. You doe not as you would doe to others; for it may be you would not visite them.

6. It argues little loue, that you do not regard the life of your Minister.

Quest. But say that he knowes me to be a good

good Christian, that I would not send, but that Sathan assaults me to desperation: my soule is in danger, shall not I aduenture his body, to saue my soule?

Answ. This is not an vsuall thing: but if I that am a Preacher, should know of any such, whose knowledge was sound, faith good, life vnblameable, and loue to me vnfained; if I should vnderstand, that such a man could finde no comfort but by my presence, I will commend and commit my selfe vnto God, and vsing the best preseruatiues before and after, which I could, I would draw onely so neare vnto him, as he might receiue comfort from me, and looke for Gods blessing vpon my preseruation.

Quest. And what needes all this, if you haue a particular faith, that you shall not die of the plague: may you visite any for all this?

Answ. A particular faith? nay rather a presumptuous faith: a particular faith to be deliuered from a present danger, is a miraculous faith: He that hath such a faith, may with Daniel liue among Lions, the three children walke in the fire, and the Apostle Paul shake off a mortiferous viper. God seldome giues this faith now adaies, the presumption of it consumes manie presumptuous people.

Quest. Yet for all your saying, my daies

are numbred, my death is appointed: If I ſhall dye of that diſeaſe, I cannot flye it by not viſiting; if I ſhall not, I ſhall not dye of it, though I viſite.

Anſw. **True it is: but that God who hath appointed the end, hath appointed the meanes to the end; and you are bound to vſe thoſe meanes. He hath appointed your ſaluation by the Goſpell. Will you ſay, I ſhall be ſaued, though you beléeue not the Goſpel, nor frequent the Miniſtrie of the Word of God?**

Queſt. Why, is it not true; if I ſhall be deliuered, I ſhall be deliuered; and if not I ſhall not?

Anſw. **I will anſwere you with a Story, of the like argument.** One *Ludouicus*, a learned man of *Italy*, yet wanting the direction of Gods Spirit, and ſo neuer conſidering aduiſedly of the meanes of our ſaluation; he grew at laſt to this reſolution: It bootes not what I do, nor how I liue; If I be ſaued, I am ſaued. He grew at length deſperately ſicke, ſends for a Phiſician, and requires his helpe. This Phiſitian being acquainted with his aſſertion for his ſoule, beginnes to apply it thus to his body: Why Sir, you need not my helpe. If your time be not come, there is no need of Phiſicke; if it be come, no Phiſicke will recouer you. *Ludouicus* muſing of the matter

matters in his bed, and considering aduisedly the Physicians speech; finding by reason, that as meanes must be vsed for the health of the bodie; so God also had ordained meanes for the saluation of the soule: vpon further conference (with shame and griefe) he recanted his former opinion, tooke Physicke, and so was happily cured of bodie and soule at one time. **Apply this vnto your conceit, and you shall find, that if you meane to be freed from the plague, you must vse meanes to keepe your selfe from it.**

Quest. Yet many escape, who visite their friends at such a time.

Answ. **Be it so: it is either by Gods speciall prouidence, or the constitution of their bodies, or the preseruatiues they vse, or that they are reserued for some other time, or that sicke persons may not want some to comfort them: yet many more do perish in this case, then can be preserued.**

Quest. Why then, shall none come to persons infected?

Answ. **God forbid: they of a Familie that are bound to come, ought to helpe one another: they that will be hired to looke to such persons, haue a calling to come vnto them: and, such as Magistrates do appoint (as they ought to appoint honest, and aged persons for that seruice) they also may**

come, and loke for Gods preseruation in doing their dutie.

Quest. But because you are to direct me to dye well: say that I am sicke, and dye of the Pestilence, what comforts can you giue me against that kind of death?

Answ. You had in truth then need of much comfort: therefore consider vpon your sicke bed; that:

1 Euery disease is Gods visitation, and therefore you must be content to endure it.

2 The Pestilence is not such a disease, as is sent onely for the sinnes of them that die of it, but often for the sinnes of them that do liue: and though it be a plague indeed to the vnbeleeuers, yet to vs Christians it is but a triall, and exercise of vertue, saith Cyprian in his booke of Mortality.

3 That though it be a sharpe sicknesse, yet is it also a short sicknesse, and more tolerable then the Stone, Dropsie, Gout, Palsey, or the French disease.

4 That Dauid desired it before either famine or warre.

5 That very many who die of this disease, haue their senses and memories till the last houre.

6 That the tokens which come out vpon you, are Gods tokens: so that before you die, you haue a good time to call vpon God.

7 That

7 That many Noble Personages, Godly Preachers, Expert Phisicians, Skilfull Lawyers, and most Christian people haue died of it.

8 That by it, God taketh you from many miseries of this life.

9 That Iob was grieued, for many Months, with a more feare full disease.

10 That it hinders not the saluation of your soule, though you die of such a sicknesse.

11 If you be sicke of it, God may recouer you.

12 If it please him to recouer you againe, you are like to be farre more healthfull.

Quest. O, but my friends will not come at me.

Answ. O, but God will neuer forsake you: and (especially in Cities) you shall haue so many, as can do you any good: the fewer you haue to gaze vpon you, the fitter you are to looke vp to God.

Quest. But alas, I shall want my solemne funerall.

Answ. What is that to the saluation of your soule, and resurrection of your bodie: comfort your selfe in Christian, not costly buriall.

Quest. I see then, that as there is no Antidote

tidote against death, so there is no perfume against the plague; I may dye of it: but, good Lord deliuer me and mine, and all good people from it. But now when I am sicke of any disease, as I must reconcile my selfe to God, so ought I not to reconcile my selfe to my neighbour?

Answ. **If you haue wronged him in his bodie, by striking; soule, by seducing; person, by imprisoning; goods, by stealing; name, by slandering; or any other way haue done him hurt, you must seeke to be reconciled vnto him,** Mat. 5. 25.

Quest. What if I be so diseased, that he dares not come to me, or be so farre absent, that he cannot come to me; what am I now to do?

Answ. **In this case:**

1 **God accepteth the will for the deed.**

2 **You must testifie your desire to friends present.**

Quest. You said that a Minister must exhort sicke persons to dispose their goods: Is this necessarie to be done?

Answ. **Of goods, yea, and offices too: Magistrates must be carefull of their godly Successors, and Ministers of their fellow-labourers,** Deut. 31. 1. Iosh. 23.

Quest. As for my goods, is it fit to make my Will in sickneſſe?

Answ.

Answ. Nay, rather you should euer haue it ready in your health; if you haue not, it is needful in sickneſſe to make it for these reasons, (though many thinke they must die, if their will be made.)

1. In regard of your owne credit, that others may thinke you a wise man.

2. Of your owne conscience, that hauing set all in good order, you may more freely depart in peace.

3. Of your louing Wife, for whom you ought to prouide.

4. Of your children, that each of them may haue a conuenient portion of your goods.

5. Of your seruants, that they may not depart empty away.

6. Of your friends, that some Legacies may be allotted to them.

7. Of the Church, that you may, as you are able, remember it.

8. Of the Common-Wealth, that you may doe good to such Societies as you haue liued in.

9. Of the poore that by giuing to them, you may send that portion of wealth before you to Heauen.

10. Of your possessions and goods themselues, that they may know their Owners after you are gone. Remember but the end

of

of Sir Iohn Spencer in London, and many other great men; and what troubles haue béne about their estates, after their death, and what folly is imputed to such: and you will then thinke it a great folly to haue goods, and not to take order in time, to dispose them.

Quest. How ought I to make my Will?

Answ. It must be made according to the Law, 1. Of Nature, by which you are borne.

2. Of that Nation in which you liue.

3. Of God, by whom you haue liued, and to whom you die. And this you must do in few plaine and significant words.

Quest. Say that I haue gotten my goods badly: what must I do?

Answ. You must make restitution to the true Owners, if you know them; if not, the poore are the best inheritours of such goods.

Quest. Who are fittest to be Executors of my Will?

Answ. That person whom thou hast tried to be faithfull to God, sincere in his conuersation, wise in his owne businesse, and who is like to be louing to thine, and truelie to accomplish the whole intent of thy Testament.

Quest. As I am about my Wil, many friends will

will perhaps come and visite me: how shall I know who are my best friends?

Answ. Surely they who giue you good aduice for your soules health, who haue a fellow-feeling of your sickneſſe, and who wish rather your life to do good, then your death to haue goods: especially your best friend is a good conscience: for that will neuer leaue you nor forsake you.

Quest. Can you illustrate this by any Storie?

Answ. I haue read of a man going to execution for Treason against his Prince: He meetes with three of his old friendes, he desires them all to sue for his pardon: the first saith, I dare not; but here is money to buy you a Coffin and a sheete: the second saith, I may not; but I will bring you to your end, and there leaue you: the third sayth, O, I will runne, and sue vpon my knees for you, I will neuer leaue you. To apply this: Our first friend is money, it can doe no more but performe our Funerals: the second is our Acquaintance, they will but attend vs to the graue, and so leaue vs: the last friend is a good conscience, and it will neuer leaue vs, till we are assured that God hath pardoned all our sinnes.

Quest. But when my friends come to visit

fite me, am I to performe no dutie to them?

Anſw. You are to will them,

1. To ſerue God heartily.
2. To obey Gouernours faithfully.
3. To continue in the truth zealouſly.
4. To be louing one to another.
5. To be kind to your ſurviuing aliance.
6. To meditate of death by your example.
7. To pray that you may die Chriſts faithfull ſeruant.
8. To comfort you againſt the feare of death.
9. Not be ouer ſorrowfull at your diſſolution.
10. To be carefull that your goods be diſpoſed according to the true intent of your Will.

And laſtly, to ſpeake ſuch good words vnto them, that they may haue hope, that you dye in Gods fauour.

Queſt. I remember that you told me, that though death be masked in the time of health, yet it will ſhew it ſelfe vgly at the laſt gaſpe: what comforts can you giue me againſt the feare of death when it cometh.

Anſw. If I were a worldling, I would ſay vnto you, neuer thinke of it till it come: but that it may not affright you when it comes, but you may encounter with it in its

its owne den, I will giue vnto you certaine comforts.

Quest. Which are they, I pray you?

Answ. I remember many, and it is necessarie you should know them. For the day of Death is the Master-day, and Iudge of all other days: it is the triall and touchstone of our life. If you die a good death, it honoureth all your actions: if an euill, it defameth them all: it is the last Act of the worlds Comedie, and most difficult: wherefore I will shew those consolations vnto you, and will repeate them in your health, that you may thinke of them better vpon your sicke bed: wherefore against the feare of death, consider:

1 That we neither liue nor die to our selues: but, whether we liue, we liue to the Lord, and whether we die, we die to the Lord, Rom. 14.8.

2 That Christ is to vs in life gaine, and in death aduantage, Phil. 1.21.

3 That Christ is to vs the resurrection and the life: and whosoeuer beleeueth in him, though he were dead, yet shall he liue, Ioh. 11.25.

4 That God doth both mitigate and abbreuiate the dolours of death to his seruants.

5 That our death being conuerted into a

swéet

ſweet ſléepe, is the complement of the mortification of our fleſh: ſo that he which is dead, is freed from ſinne, Rom. 6. 7.

6 That we Chriſtians know, that when this earthly tabernacle of our houſe ſhall be diſſolued, we ſhall haue a building euen of God, that is, an houſe made without hands, eternall in the heauens, 2. Cor. 5 1.

7 That if we die in the Lord, we go to Chriſt, which is beſt of all for vs, Phil. 1. 23.

8 That this way of all fleſh, is ſanctified to vs by the death of Chriſt.

9 That if euer at other times the Spirit of Chriſt doth cauſe vs to beare afflictions patiently, it doth eſpecially by the comfort which it miniſtreth in death, inestimably ouercome the ſorrowes of death.

10 That the ſpirit indéed is readie, but the fleſh is weake, Matth. 26. 41. ſo that the inward man doth not feare death, but onely the outward man.

Queſt. Can you yet giue any more of theſe moſt ſweete conſolations?

Anſw. Meditate therefore againe with me, that,

1 The deſire you ſhould haue to behold the moſt bright eyes of God, and ſo to be deliuered from this bodie of ſinne, will extinguiſh and extenuate both the grieuous feare and fearfull griefe of preſent death.

2 That

2. That though we can be content to liue with the faithfull that are aliue, and muſt die; yet wee muſt as well deſire to be with thoſe Saints, who hauing ouercome death, are gone before vs to the Kingdome of heauen.

3. That we muſt not more eſteeme of this naturall, then of the ſpirituall life; but that the loue of the one muſt abolish the griefe of the other.

4. That we are aſſured of the ſoules immortalitie, that it ſhall goe by the tranſportation of Angels, to the aſſembly and ſociety of the firſt borne, which are written in heauen, Luke 16.22. Hebr. 11.23. and that our bodies do reſt in the earth; ſo that one doth not vnfitly call the graue, an Hauen for the bodie to arriue at.

5. That we beleeue the reſurrection of the body, and euerlaſting life after death: for, this is the faith of Chriſtians only.

6. That we, ſeeing euidently GODS great mercie towards our yong children, at their departure out of this life, ought at our laſt end to be the more couragious; eſpecially, ſince wee know, that wee haue the ſeale and earneſt of Gods Spirit in our hearts.

7. That as in our whole life, ſo in the agonie of death, God doth not ſuffer vs his

ſeruants to be tempted, aboue that which wee are able to beare, 1.Corint.10.13. but giueth an happie iſſue with, and out of that temptation. It is in truth admirable, which Gregory in his Mozalls ſaith, That ſome doe with laughter entertaine death: wee may better ſay, that by couragious patience they doe ouercome it.

8. That we ought not ſo much to thinke of a peaceable end, as of a godly life: Auguſtine ſaid well: Where a good life goeth before, an euill death muſt not be thought to follow. And, He cannot die ill, who liues wel. And, He ſeldome dies wel, who hath liued ill. And, Reade (ſaith hée) and reade ouer all the Monuments of learned men, and you ſhall find nothing more horrible then that perſon, who doth liue in ſuch an eſtate, that hee is afraide to die.

9. That death is neuer vntimely, whether wée reſpect the good or the bad. They die ſoone, that they may no longer be vexed by the wicked: theſe die ſoone, that they may not euer perſecute the godly, as the ſame Auguſtine ſaid.

10. That this life is ſo full of miſeries, that in compariſon thereof, death may bee thought rather a remedie, then a puniſhment: as Ambroſe thought.

Queſt. Once againe giue mee more com-

forts

forts againſt the feare of death: for, ſuch is the corruptiõ of my nature, that al is litle inough.

Anſw. I will: thinke therefore; but thinke you ſeriouſly.

1. That he only feares death extremely, who cannot be perſwaded, that he ſhall liue after death, as Chryſoſtome ſaith.

2. That it is beſt, to offer that willingly to God, as a gift, which one day we muſt elſe ſurrender as a debt, to wit, this ſpirit and life of ours, as Chryſoſtome ſaith.

3. That as death, to the euill, is euill, ſo is it good to the good; to whom all things worke for their good.

4. That death is the way to life, as Ambroſe ſaid verie fitly. And another ſaid, This day, which ſo affrighteth thée as if it were the laſt day, is the birth-day of eternitie.

5. That this death is but a repayring of our life.

6. That as Bernard ſaid, the death of the righteous is good, in regard of reſt: better, in regard of noueltie: beſt of all, in regard of ſecuritie: and that, as the ſame Father ſaid, the death of the godlie is good, better, and beſt of all: Contrariwiſe, the death of the godleſſe is bad, worſe, and worſt of all.

7. That death doth not abolish, but eſtabliſh life in a farre better eſtate.

8. That then death frées vs from death, life from error, grace from sinne.

9. That (if Chrysostome say true) death is but a bare name.

10. That God doth so temper death vnto vs, that it can be no cause of euil vnto vs. And therefore if you be wise, remember the saying, euen of an heathen man: *Summum nec metuas diem, nec optes:* Neither feare death when it cometh, nor desire it too much before it cometh.

Quest. These are all of them sweete consolations indeed: yet because Sathan and my flesh may bring vpon me many feares; as first, that God is angrie with me, by reason of my sinnes: How may I comfort my selfe against this temptation?

Ans. Say vnto your soule, Why should I feare the wrath of God? for it is written: God sent not his Sonne into the world, to condemne the world, but that by him the world might be saued, Iohn 3.

He that beléeueth in him shall not sée death. He that beléeueth in him hath eternal life. He that beléeueth in him shall neuer perish.

Who shall lay anie thing to the charge of Gods Elect? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea, rather which is risen againe, who is

is also at the right hand of God, and maketh requests for vs. Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or nakednesse, or perill, or the sword? I am perswaded, that neither death, nor life, nor hell, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of GOD in Christ Iesus my Lord, Rom. 8.

Say with Augustine, All my whole hope is in the death of my Lord: his death is my merit, my refuge, my saluation, my life, my resurrection; my merit is Gods mercie, I shall neuer want merit, so long as this God of mercy is not wanting to me. And if Gods mercies are great, I also am great in merit.

Say with Ambrose, Christ was subiect to the damnation of death, that hee might free vs from the yoke of damnation: hee tooke vpon him the seruitude of death, that he might giue vs the libertie of eternall life.

Say with Saint Paul, Christ hath redéemed mee from the curse of the Law, Galat. 3. 13. the Iudge is satisfied, he cannot bée angry.

Say that your Sauior maketh intercession for you: for God no sooner lookes on him,

but he is forthwith well pleased with you.

Say, that his mercie endureth for euer, I shall iudge the world with him; why then shall I feare to be iudged?

He hath made a couenant with me, he wil not breake.

Hee hath giuen mee grace to beléeue and trust in him, he will not now leaue me.

I confesse my sinnes, hee is readie to forgiue them.

I haue had his Spirit, he will neuer take it from me.

My Sauiour shall iudge me, hée will not be angrie with mée, and for his sake the Father will not be angrie: for hee is that well-beloued Sonne, in whom alone hee is well pleased.

Quest. O, but I may feare, that I am but a cast-away, and that eternall death is due vnto me: if I fall into this pit, what hand can you giue me to helpe me out?

Answ. Will Sathan now tell you that you must be damned? comfort your selues with these sayings:

God so loued the world, that he gaue his onlie begotten Sonne, that whoso beléeueth in him, should neuer perish, but haue life euerlasting, Iohn 3.16.

He that heareth my words, and beléeueth in him that sent me, hath eternall life, and shall

shall not come into condemnation, Ioh.5.

I am the resurrection and the life, he that beleeueth in me, though he were dead, yet shall he liue; and whoso liueth and beleeueth in me, shall not die eternally, Ioh. 11.

I giue to my sheepe eternall life, and they shall neuer perish, and none is able to take them out of my hands, Ioh.10.

As in Adam all men died, so in Christ shall all (that is, all the Elect, whereof I am one,) so, I say, in Christ shall all be made aliue, 1.Cor.15.

Death is swallowed vp in victorie. O death, where is thy victorie? O hell, where is thy sting? The sting of death is sinne; the strength of sinne is the Law: thankes be vnto God, which hath giuen vs victorie through Iesus Christ our Lord, 1.Cor.15.57.

We know, that when the Tabernacle of this earthly house shal be dissolued, we shall haue a building from God, euen an habitation made without hands in Heauen, 2.Corinth.5.1.

Besides these sweete and sure promises, consider, that as the faithlesse can neuer liue, so the faithfull can neuer die.

That the promise of God doth quicken things that are dead, and calleth things that are not, as though they were.

You feare not the falling of heauen and

earth, because they are supported by the word of God: and why should you feare your owne fall, you being supported by the same word?

Doe you not know, that God is present with you by his Spirit? and will you feare cold when this fire burneth?

Can you feare darkenesse when this Sunne shineth?

Are you poore, that haue this gold in your chest?

And thinke you to die of thirst, when you are at this fountaine of liuing waters?

Are you not a member of Christs bodie? Is there life in the head, and shall there be death in the members?

Is your head aboue the water, and shall your bodie neuer come out of the water?

Doth the roote of a trée giue life vnto the branches, and cannot Christ (the Roote of Iesse) giue life vnto his branches?

Yea, rather say, My life is hid with God in Christ: when Christ which is my life shal appeare, then shall I also appeare with him in glorie, Coloss. 3.

By my first rot Adam, I bring forth briers & thornes fit to be burned: by my second rot Christ, I am like a trée planted by ẏ riuers of waters, which shall giue out her fruit in due season, & whatsoeuer I do, it shall prosper.

Why

Why (my deare friend) you doe beléeue the forgiueneſſe of ſins: can you then feare eternall damnation?

You doe beléeue the reſurrection of your body, will you now doubt of the reſurrection of your body?

Haue the Prophets & Apoſtles ſet downe ſo much concerning ſaluatiõ by Chriſt, that you ſhould ſay, I am not ſaued by Chriſt?

You were initiated by Baptiſme, confirmed by Catechiſme, ſtrengthened by the Lords Supper, and profeſſed that religion which by Chriſt brings ſaluation, and you haue receiued many benefites, as pledges of Gods loue: and will not all this perſwade you, that you ſhall goe to heauen?

Yea, Chriſt hath ouercome that Diuell, that you might ſubdue him: ſubdued that ſtrong man, that you might conquer him: and deſcended downe to hel, that you might with him aſcend vnto heauen. Therefore be conſtant, my beloued, and vnmoueable alwayes in the Lord, knowing that your labor is not in vaine in the Lord, 1. Cor. 15.

Queſt. Thus, I hope, at the houre of death, I ſhall not feare the place of darkeneſſe: but, alas, ſuch is the weakeneſſe of my faith, that I feare the prince of darkeneſſe.

Anſ. And why ſhould you feare him? the Egyptians are drowned, they cannot purſue you:

you: Goliah is slaine, he cannot reuile you: the Philistims are ouercome; they cannot hurt you: Sathan is chained, hée cannot harme you. Hé will séeke to winnow you, but he can onely séeke; and if he do more, he shall finde you Gods wheate, and then you must néedes be carried into Gods barne.

Hé is indéede Gods executioner; but, why should you feare the Hang-man, when you haue the Kings pardon? or the Sergeant, when you haue his Protection? or the Diuell, when you haue Christs intercession? You are strong, the word of God dwelleth in you, you haue ouercome that Euill one, 1. Ioh. 2. 14. You haue faith; your aduersarie would deuoure you, by it you are able to resist him, 1. Pet. 5. 8. You haue put on the complete armour of God, Ephesians 6. 11. it is an armour of proofe, the fierie darts of Sathan can neuer enter. You haue the sword of the Spirit, it is sharper then the sword of Goliah: you haue the sling of Dauid, it is more forcible then the speare of Goliah: you may walke vpon this Lion and Aspe; this yong deuouring Lion and Dragon, you may treade vnder your féete, Psal. 91. 13.

What if he be wise? yet God is wiser. What if hee be strong? yet Christ is stronger. What if skilfull? yet the Lord is more skil-

skilfull. What if he be vigilant: yet the Al-séeing is more watchfull. If you can call to God for ayde against him, as Iehoshaphat did against the Aramites, & say, O my God, there is no strength in mee, to stand before this great multitude, that cometh against me, neither do I know what to do: but mine eies are towards thee, 2. Chro. 20. 12. Feare not, neyther be afraid, goe out against them, the Lord will be with thée, and thou shalt ouercome.

Say that hée ouercame Adam by ambition, Saul by hypocrisie, and Iudas by auarice: yet by the grace of Christ he shall not ouercome thée.

Thou dwellest in the secret of the most High, and shalt abide in the shadow of the Almightie: Hée will deliuer thée from the snare of the Hunter, and from the noysome Pestilence: he will couer thée vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler: he will giue his Angells charge ouer thée, to keepe thée in all thy wayes: they shall beare thée vp in their hands, so that thou hurt not thy foot against a stone.

Quest. I confesse that God is able to deliuer mee from Sathan: but, O my sins, my sins, mee thinkes, giue mee ouer to Sathan: helpe mee with comfort, against this temptation: I haue

haue ſinned, and may now die in my ſinnes.

Anſw. Conſider with mee what the Word doth ſay, Where ſin abounded, grace hath ſuperabounded, Rom. 5. The bloud of Jeſus Chriſt hath purged vs from all ſinne, 1. Ioh. 1. 7. If any man ſinne, wée haue an Aduocate with the Father, Jeſus Chriſt the Righteous, and hée is the propitiation for our ſins, 1. Iohn 2. 1. 2.

This is a true ſaying, and worthie by all meanes to be receiued, that Jeſus Chriſt came into the World to ſaue ſinners, of whom I am chiefe, 1. Tim. 1.

Behold the Lambe of God, that taketh away the ſinnes of the world, Iohn 1.

I came not to call the righteous, but ſinners to repentance, Matt. 9.

The Sonne of man came to ſéek and ſaue that which was loſt, Mat. 9.

Come vnto me all yée that are weary and heauy laden, and I will refreſh you, Matt. chap. 11.

Hée died for our ſinnes, and roſe againe for our iuſtification, Rom. 4.

Hee hath loued vs, and waſhed vs from our ſinnes in his bloud, Reuel. 1. 6.

Thou ſhalt call his name Jeſus, for hee ſhall ſaue his people from their ſinnes: Matth. 1.

He gaue himſelfe for vs, that hée might

redéeme

redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himself, Tit. 1. 2.

I will be mercifull to their vnrighteousnesse, and will remember their sinnes and their iniquities no more, Heb. 8. 12.

Doe you now beléeue these sayings? are you perswaded that you haue Faith in Christ? If you haue Faith, you haue Iustification; If you haue Iustification, you haue no sinne, I meane no such sinne, as shall be able to condemne you in the day of Iudgement; for it is God that iustifieth, who shall condemne?

Besides, you are a member of Christs church, and this church is without spot and wrinckle; which it could not be, if you were yet in your sinnes.

Againe, if your iniquities were not forgiuen in Christ, to what end, thinke you, did he come into the world?

Furthermore, consider what your Baptisme doth signifie; that as pollution from your body is washed by water, so sinne from your soule is washed by Christ.

Haue you forgotten, that the Sacrament of the Lords Supper sealeth vnto you the forgiuenesse of sinnes, by Christs death?

Is the Earth full of the mercies of the Lord, and shal not this mercy be greater to you then all your miseries?

Doe

Doe you acknowledge and confesse your sinnes, and will not he be faithfull and iust to forgiue you your sinnes?

Doe you aske, and shall you not haue? doe you seeke, and shall you not finde? doe you knocke, and shall not the doore of mercie be opened vnto you?

I thinke you know, that Christ is a Physician; and to what end, but to cure the diseased? and what disease more dangerous then sinne?

I hope you know the Gospell of Christ is called the word of Reconciliation, of Grace, Saluation, and of Life: and that onelie because it offers all these to sinners.

And tell mee (you that doubt of the forgiuenesse of sinnes) what difference is there betwixt the Sonnes of God, and the sonnes of the diuell; but that they haue their sins forgiuen, these not?

To conclude, loke vpon the calling of the Preachers of the Gospel; if they haue power to pronounce the pardon of sins to penitent sinners, Christ hath power to giue pardon to the same sinners. Therefore be of good comfort, your sinnes are forgiuen you, Mat. 9. 2.

Quest. What, euen my great and grieuous sinnes? mine infidelitie in mistrusting, impatience in murmuring, blasphemie in profaning

faning the name of God? Is the couetousnes of money, the desire of reuenge, the loue of pleasure, more then the loue of God, forgiuen thee?

Ans. If you beléeue in Christ, all things are possible to him that beléeueth: your sins past shall neuer hurt you, if sinne present do not please you.

Though your sinnes were as redde as Scarlet, God can make them as white as Snow.

There is no cloud so thicke, but this Sun will dispell it; no staine so foule, but this Fullers Sope will wash it out; no treason so horrible, but this King may pardon it; and no sinne so great, but God for Christs sake will forgiue it.

The infidelitie of Adam, the idolatrie of Abraham, the incest of Lot, the adulterie of Dauid, the apostasie of Peter, the persecutions of Paul were grieuous sinnes; but God in Christ did remit them all. And whatsoeuer was written before time, is written for your learning, that you, through patience and consolation of the Scriptures might haue hope.

Apply them therefore to your selfe: If you owe to this Creditor tenne thousand talents, if you can sue to him for mercie, hée will forgiue them all; his Iustice can punish

any

any ſinne, and his mercie can pardon ame ſinne.

When he liued vpon Earth, hee cured all ſicknelles: now he is in Heauen, hee can purge all ſinnes.

He hath promiſed, as a Porter, to beare our iniquities; Is there any iniquitie to heauy for him? Neuer ſay then (deſpayring of Gods mercie) my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp; as an heauy burden they lie vpon me, I am not able to beare them.

Queſt. I hope that I ſhall lay theſe comforts to mine heart, that the greatneſſe of my ſins ſhall not cauſe me to deſpaire: yet when I looke vpon the multitude of thoſe ſinnes which I haue committed againſt God, I feele my ſelfe in a wofull eſtate: comfort me I pray you in this temptation.

Anſw. Doe the number of your ſinnes now diſquiet you? yet comfort your ſoule with theſe meditations:

There is no man liuing which ſinneth not.

The iuſt man falleth ſeuen times a day.

Who can tell how oft hee offendeth? Pſa. 19.

The Apoſtle, an excellent man, cryed out, I am carnall, and ſold vnder ſinne, Rom. 7.

The

The good that I would do, I do not: and the euill which I would not, that do I.

The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, Galathias 5.17. yet for all this, he trusted in the mercies of God, as others did, being perswaded, that his imperfections were not imputed to him, but couered with the righteousnesse of Christ. And this, the same Paul testifieth, in that he saith, Now there is no condemnation to them that are in Christ Iesus, Rom. 8.1.

And what is the reason that we dayly pray, Forgiue vs our debts, but that we sin dayly?

Yea, though the blood of Christ were but once shed, yet by it, is he an eternall Mediator, satisfying the iustice of God for sinnes past, present, and to come.

He is not like vnto many in this world, who hauing once remitted some trespasse, will remit no more; or payed a debt, wil pay no more: but as Esaus father had many blessings, so God our father hath many mercies.

If we fall a thousand times, he wil at our repentance recouer vs a thousand times. He doth not forgiue vs till seuen times, but till seuentie times seuen times.

Larga Dei bonitas totum non dimidiabit:
Aut nihil, aut totum, te lachrymante, dabit.

The bountie large of God, will not deuide
the whole:
He either all, or nothing giues, vnto the wee-
ping soule.

Quest. Truth it is, as you say, that God will forgiue my manifold sins: but mine heart tels me, that Gods Law requires perfect obedience; and this, alas, I cannot performe: what comfort can you giue me, now that mine obedience is imperfect?

Answ. Why, the obedience of the best is both perfect and imperfect: perfect in Christ, imperfect in vs: imperfect in this life, perfect in the life to come: perfect by imputation, imperfect by sanctification: perfect in parts, imperfect in degree: that is, the whole bodie and soule of a Christian are in euerie part sanctified: but yet both of them in all their parts and faculties grow vp to a greater measure of sanctification. A child so soone as it is borne is a perfect man, because it hath all the parts of a man; and this is a perfection of parts: it is not perfect in regard of that growth it may haue in strength and vnderstanding: and that is the perfection of degrees. We are babes in Christ, and so perfect Christians at the beginning of sanctification: we must grow vp to be tall men, that we may be perfectly perfect in our glorification.

It

It is Gods mercy towards vs, that we cannot come to perfection in this life; the dregs of corruption will neuer whilest we liue be drawne out: the tares of vngodlines will neuer quite be pulled vp: the chaffe of iniquity will neuer be cleane remoued from the Wheate: and the rags of the old Adam will neuer cleane be put off; and that, as I take it, for these reasons:

1 That we might giue all glory to God.

2. That we might ever depend vpon God.

3 That knowing our owne weakenesse, we should not presume too much on our own strength.

4 That by recouering our selues after falling, we might haue experience and patience, in Gods fauour.

5 That we might worke out our saluation with feare and trembling.

6 That with Paul we might learne that the grace of God is sufficient for vs.

7 That we might be the more whetted on to an increase of faith, and confidence in Christ.

8 That we might with greater earnestnesse call vpon God in all our feares.

9 That with more contention we should runne the race set before vs.

10. That we should know, that it is

grace, and not nature, by which we stand.

11. That receiuing many foyles our selues, we might better comfort and pittie others that fall.

12. That we might the rather with the Apostle desire to be dissolued, and to be with Christ.

Know therfore that it is good for you that you are not perfect; you would be proud of it, if you were: the holiest Men could neuer attaine it: the most holy God doth not require it.

If you haue truth in the inward parts, and desire to please God without hypocrisie, and labor to grow in the graces of Gods Spirit, God your Father wil make more of you by reason of your imperfections: as a good Mother doth of that childe that is diseased, or lamed.

It is pride that makes men dreame of perfection in this life: and they that thinke to go to Heauen this way, must go alone, for none can follow them.

Let vs not glory of our perfection, but let vs glory in our redemption.

The Church is a company of sinners, saued by Christ; of sicke persons, cured by Christ; of Israelites, dwelling among the Cananites; of Malefactors, crying with that holy Thiefe, Lord, remember me when thou com-

comest into thy Kingdome; and of Publicans casting themselues downe, and saying, Lord be mercifull to me a sinner.

The Church is but the Moone, and sometimes so eclipsed, that she is but a little lightened by the Sunne.

God, indéede, as a good Physitian, prescribes vnto vs a perfect diet; but we like vnto disordered Patients, tast of that which causeth a relapse, and then we must come to the Physitian againe: and like a skilfull Physitian, God out of our fals, doth make a preseruatiue to keepe vs from falling.

Quest. By this that you haue said, I shall, as I hope, receiue much comfort, if God cast me vpon my sicke bed; yet because after death cometh iudgement, how shall I be able to perswade my selfe in death, that I may with ioy looke vpon my Iudge?

Answ. Consider that you are in Christ, and there is no condemnation to them that are in him: it is God that hath iustified you: who shall condemne you? it is your Father that shall iudge you, why do you feare him? be then of good comfort: he wil say vnto you, Come, thou blessed of my father, inherit the Kingdome prepared for thée, before the foundations of the world were laid.

Quest. If I lay all these comforts to mine heart in health, what benefit shall come to me at my death?

Answ. You shall shew your selfe an excellent Scholler in the schole of wisedome: and that you haue not spent your time ill, who haue thus learned to dye well. For he hath lost his whole time, who knowes not how to end it. He liueth ill (saith Seneca) who knoweth not to dye well: neither is he borne in vaine, who deceaseth in peace. We must learne all our life to die; and this is the principall office of life: To be briefe, by this you shall purchase liberty to your conscience, you shall feare nothing, you will liue well, contentedly, and peaceably; and without this knowledge, there is no more pleasure in life, then in the fruition of that which a man feareth alwayes to lose.

Quest. To draw to an end, and to come to my end; when the pangs of death come vpon me, & the wormes of the earth wait for me, if God giue me then mine vnderstanding, what I pray you, may be my fittest meditation?

Answ. Say now inwardly to your sicke soule: Now my pilgrimage is ended, mine haruest is inned, my iourney is finished: my race is run, my glasse is spent, my candle is in the socket: many of the godly are gone before, and I am now to follow them: now thinke, that you are come out of prison, gotten out of Babylon, and are going to Ierusalem. Now thinke that the Angels stand at your

your beds head, to carrie your soule into Abrahams bosome; where you shall see God the Father, behold God the Sonne, and enioy God the holy Ghost: where you shall enioy the society of Angels, the company of the Saints, and the knowledge of them whom you neuer knew here: where you shall liue eternally, reigne triumphantly, and obey God perfectly. Meditate now, that you must not be loth to leaue this world, because you go to that which is to come; to leaue your house, because you are going to Gods house; to leaue your temporall riches, because you are going to eternall riches; to leaue your earthly preferments, because God will set a Crowne of pure Gold vpon your head, and to leaue your friends and acquaintance here, because you shall see them in glorie hereafter. These and such like must be your meditations.

Quest. Now it may be (and I pray God it may be) that I may haue speech vnto the last gaspe, what words are fit for me to vtter?

Answ. If God giue you that blessing, say now with Dauid:

Lord, into thy hands I commend my Spirit: for thou hast redeemed me, O Lord God of truth.

With Simeon: Lord, now lettest thou thy Seruant depart in peace, according to thy

Word: for mine eyes haue seene thy saluation.

With Paul: Christ is to me life, and death is to me aduantage. I desire to be dissolued, & to be with Christ.

I haue fought a good fight, I haue finished my course, I haue kept the faith: from henceforth is laid vp for me the crown of righteousnesse, which the Lord the righteous Iudge shall giue me at that day: and not to me only, but to al them that loue that appearing of his.

Say, How sweete is my Sauiour vnto me! sweeter then the honie and the hony-combe.

Say, Blessed are the dead, that die in the Lord: for they rest from their labours, and their workes follow them.

Say, Lord, I haue sinned against thee, thou hast promised to forgiue me my sinnes: I beleeue, Lord, helpe mine vnbelieefe.

Say with Steuen, Lord, into thine hands I commend my soule.

Say with the Saints, Come Lord Iesus, come quickly.

Say, Lord, keepe thy Church and people in thy truth & peace for euermore: now Lord, dissolue in me the cursed workes of the diuel.

Say, I am sicke, be thou my Physician: I am to dye, Lord giue me life eternall.

Say, Lord, be good vnto my kinsfolkes in the flesh, and my friends in the spirit, that they may liue in thy feare, and dye in thy fauour.

Say

Say with Ambroſe, I haue not ſo led my life, that I was aſhamed to liue, neither do I feare death, becauſe I haue a good Lord.

Say to thy friends with Saint Bernard, O ground the anchor of your faith and hope, in the ſafe and ſure port of Gods mercie.

Say with Oecolampadius, **to al that come to thee**, I will tell you newes, I ſhall ſhortly be with the Lord.

Say with Luther: I pray thee Lord Ieſus receiue my poore ſoule: my heauenly Father, though I be taken from this life, and this body of mine is to be layed downe, yet I know certainly, that I ſhall remaine with thee for euer, neither ſhal any be able to pul me out of thine hands.

Say with Annas Burgius: Forſake me not, O Lord, leſt I forſake thee.

Say with Melancton: If it be the will of God, I am willing to die, and I beſeech him that he will grant me a happie departure.

Say with M. Caluine: I held my tongue, becauſe thou Lord haſt done it; I mourned as a Doue, Lord, thou grindeſt me to powder; but it ſufficeth me, becauſe it was thine hand.

Say with Peter Martyr: My bodie is weake, but my mind is well. There is no ſaluation but onely by Chriſt, who was giuen of the Father to be a Redeemer of Mankind: This is my faith, in which I die, and God will deſtroy

deſtroy them that teach otherwiſe. Farewell, my brethren and deare friends.

Say with Babylas, Martyr of Antioch: Returne, O my ſoule, vnto thy reſt, becauſe the Lord hath bleſſed thee. Becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, and my foote from falling; I ſhall walke before thee in the land of the liuing.

Say, Bleſſed is God in all his waies, & holy in all his workes: Naked I came out of my mothers wombe, and naked ſhall I returne againe. The Lord hath giuen, & the Lord hath taken away: bleſſed be the name of the Lord. I know that my Redeemer liueth, and he ſhall ſtand the laſt on the earth. And though after my skin, wormes deſtroy this body, yet I ſhall ſee God in my fleſh: Whō I my ſelfe ſhall ſee, & mine eyes ſhall behold, and none other for me, though my reines are cōſumed within me.

Say, in a word, Lord, I thanke thee, that I am a Chriſtian, that I liued in a Chriſtian Church, that I die amongſt a Chriſtian people, that I go to a Chriſtian ſocietie. Lord Ieſu, ſonne of *Dauid*, haue mercy vpon me, and receiue my ſoule. Euen ſo, Come, Lord Ieſu, come quickly. Amen.

Queſt. If I haue time, theſe are fit, both meditations, and ſpeeches: but I may die vpon the ſudden: what inſtructions can you giue me againſt ſudden death?

Anſw.

Anſw. You may indeede die ſuddenly, either by fire in your houſe, or water in your ſhip, or earth falling into ſome pit, or caſualtie in your way, or impoſtumation, and an apoplexie in your body; or by trauel in childbirth, if you be a woman, or by the ſword in warre, if you be a man. Therefore thinke:

1. That death may come vpon you vnawares: wherefore as you would do for a ſuſpected enemy, waite for it, that it may neuer ſurprize you.

2. Know that many worthy men haue died ſuddenly: Iulius Cæſar diſputing the night before of the god of ſudden death, was the next day by Brutus and Caſſius ſlaine ſuddenly in the Senate.

Ioannes Matheſius, hauing preached a Sermon of the raiſing againe of the widow of Naims ſonne (and therein handling the knowledge, that one friend ſhould haue of another in heauen) within three houres after ſlept peaceably in the Lord.

Luther ſitting at ſupper, and diſcourſing of the ſame argument, about midnight after departed this life.

One Maſter Reade, an Alderman of Norwich, hauing read in the morning the chapter of Henochs taking vp, in the Councell chamber died ſuddenly at the table amongſt his brethren.

And

And that wise Counseller, the Lord of Buckhurst, Earle of Dorset, died suddenly, at the Councell Table, in White Hall.

Master Flint a Preacher in London, a man of great learning, godly life, and good report, having procured the new building of his Church (at which he much reioyced) fell downe from a Scaffold on the toppe of that Church, and so died.

In the Commentaries of Iohn Holcot, vpon the Booke of Wisedome, it is recorded of one, who reading the fourth Chapter of the Booke of Wisedome, was found dead in his Study with his finger pointing to the seuenth verse of that Chapter, Though the righteous be preuented by death, yet shall he be at rest; First, where you shall reade these two verses.

Mors non est subita, cui præcessit bona vita:
Nec minuit merita, si moriatur ita.

If godly life do go before,
Through suddaine death, our ioy is more.

3. Know, that if you liue wickedly, sudden death is a fearefull iudgement, for who then can be perswaded of Gods fauour towards you? And this makes the wicked, of all kindes of death, to pray to be deliuered from sudden death: they would liue like Nabal, but die like Dauid: liue like the rich Glutton, and die like Lazarus: they would

die

die the death of the Righteous, but they would not liue the life of the righteous. And therefore their prayer is the prayer of Balaam, Lord, let me die the death of the righteous, and that my last end may be like vnto his, Numb. 23.

But if you liue euer in the feare of God, it may be an argument of Gods mercy to take you away vpon a short warning: For so, 1. You die without any great paine.

2. You go to God without any great trouble.

3. You are not in danger of blaspheming God at your death.

4. You will cause others to thinke well of your death, because you liued a godly life.

5. Many by your example will labour to prepare against such a kinde of death.

6. Your translation is like that of Henoch and Elias, and of them that shall be aliue at the day of Iudgement, 1. Thess. 4. 17.

Quest. Is it lawfull to pray against a sudden death?

Answ. The godly may, and the wicked must pray against it. The godly may:

1. That as they haue honoured God with their lips in their life, so (if it be his good will) they may do it at their death.

2. That because vpon the sodaine, few men

men haue their worldly estate fully setled, they may haue time to order it.

3 That they may not be a griefe to their friends, because they are so sone taken from them.

4 That they may escape the censure of the world, which for the most part iudgeth hardly of this kinde of death.

5 That they may not die in such sort, as diuers wicked men in the Scripture haue died.

6 Lest being ouertaken in some strange place, they may so want the honor of Christian buriall, and their friends not know what is become of them.

7 The wicked must pray against it, lest so dying without repentance here, there be no place left for them hereafter to repent in. But I doubt whether God will heare their prayers: For are they not worthy to want time of humiliation at their death, who neglected saluation in their life? The admonition of the Wise-man, Eccles. 18.18. is very good: Get thee righteousnesse before thou come to iudgement, and vse Physicke before thou be sicke. Examine thy selfe before thou be iudged, & in the day of destruction thou shalt finde mercy. Humble thy selfe before thou be sicke, and whilest thou maiest yet sinne, shew thy conuersion.

Quest.

Queſt. Now ſince my ſoule muſt depart from my bodie, ought I to take any great thought for my buriall?

Anſ. As the graue at your death is readie for you, Iob 17.1. ſo you alſo muſt haue care of it: and your ſuruiuing friends muſt haue ſuch reſpect to your dead bodie, that it may be interred in a religious ſort: for,

1 You are no Scythian, that your dead bodie ſhould be eaten at ſome feaſt: nor Sabean, that it ſhould be caſt on a dunghill: nor Hyrcanian, that it ſhould be deuoured by dogs: nor Lothophagian, that it ſhould be caſt into the ſea: nor Indian, that it ſhould be burned with fire: but a Chriſtian, that it may be buried in the earth.

2 Your dead body is a member of Chriſt.

3 It was, as well as the ſoule, the temple of the holy Ghoſt.

4 It was the ordinance of God, that earth ſhould returne to his earth, as the ſoule doth to him that gaue it, Gen.3. Eccl.7.

5 That Chriſt, who redéemed your ſoule, hath alſo payed a ranſome for your bodie.

6 It hath bene an inſtrument vſed by God, to performe many ſeruices vnto him.

7 It muſt riſe againe out of the graue, and in the day of iudgement be made like vnto the glorious body of Chriſt, Phil.3.21.

8 Religious and godly friends haue had this

this care to burie their dead: so Abraham had to burie Sarah, Ioseph to burie Iaakob, Israel to burie Samuel, Nicodemus to burie Christ, and the Disciples to burie Iohn the Baptist, and Steuen the first Martyr that suffered after Christ.

9 It is one of Gods iudgments to want buriall, Ierem. 22. 19.

10 The Saints complaine for the want of it, saying, Psalm. 79. 3. The dead bodies of thy seruants haue they giuen to be meate vnto the fowles of heauen, and the flesh of thy Saints vnto the beasts of the earth. Their bloud haue they shed like water round about *Ierusalem*, and there was none to burie them.

11 Ioseph gaue commandement concerning his bones, Gen. 50. and Tobiah of his bodie, Tob. 14.

12 Many heathen people haue bin very carefull of this dutie. The Egyptians embalmed, and so buried their dead: and the Hebrews made a law, that no enemie should lie vnburied.

Quest. What thinke you of the place of buriall?

Answ. Abraham bought a field for the buriall of his dead, Gen. 23.

Christ was buried in a garden, according to the custome of the Iewes, Ioh. 20.

The Turkes at this day burie none in their

their Cities: and it was one of the Lawes of the twelue Tables, amongst the Romans, that none should be buried within their walls.

Amongst Christians, Churches and Church-yards are appoynted for the dead: and, to the end that the dead might not annoy the liuing, it were well if Gouernours would be carefull to prouide larger places of buriall: for this would be a meanes,

1. To keepe the Citie from contagion.

2. That our dead bodies should not bee raked vp againe.

3. To shew our care for the Saints departed.

4. To take away the fond conceit of many, who thinke it a great blessing to be buried in a Church, especially if it be in the chancell neere the Altar.

Quest. Ought there any care to be had to keepe Church-yards in good sort?

Answ. There ought: 1. They are the houses of Christians, and as it were chambers or beds to sleepe in.

2. They are places to which we may resort, to be put in minde of our future mortalitie.

3. It argues litle charitie, to abuse those places where our friends lie buried.

4. The Romans had this Law, Let the place where the dead are buried be accounted

holy: and the Romanists haue diuers good Canons against such as shal any way abuse euen Church-yards: and it were to be wished, that it were looked to amongst vs.

Quest. What think you of making monuments for the dead?

Answ. I remember Tully saith, that the Romanes had a Law, that no man should build a more costly Sepulcher, then could be finished in three dayes, Lib. 2. de Leg.

The Egyptians builded gorgeous Sepulchers, and mean houses, because the one was to them but as an Inne; the other, as they thought, an eternall habitation, Celius Rhodig.

Now, that great, and good men should haue Monuments, as it is a thing indifferent, so I thinke it not simply vnlawfull.

1. The Iewes vsed such: as wee may see in the Bible. Dauid (saith the Scripture) is dead, and his Sepulcher is with vs to this day, Acts 2. 29.

2, By them wee may be put in minde of that glorious habitation wee shall haue in Heauen.

3. It is an argument that we loued such persons, whom we thus honour after their death.

4. We keepe a memorie of their excellent vertues.

5. We

5. We are mooued to follow them in good actions.

6. It distinguisheth betwixt person & person: for though all die alike, yet all must not be alike buried. But note, that the best Monument is to be set vp in the hearts of good people, for good workes; and the next is, to leaue a godly posteritie: as for the Monuments which the wicked leaue, they argue,

1. Their pride, that they would leaue a name vpon earth.

2. Their infidelitie, that they loke not for the resurrection of the iust.

3. Their couetousnes, that they will carrie that to the graue with them, which better might haue bene spent vpon the poore.

4. Their folly, to build such a sepulcher, as when men loke vpon it, shall remember their bad and beastly life.

Quest. Are the dead, thinke you, to bee mourned for?

Answ. Solon gaue commaundement, that the Common wealth should mourne for him: but Ennius would not be mourned for. But as for vs Christians, though we must not, with superstitious nations, hire mourning women to lament for vs, yet it is lawfull to deplore the departure of the dead: for,

1. As the Egyptians mourned for Iaakob 70. days, so his children lamented him seuen daies, Gen. 50.

2. Abraham mourned for Sarah, Israel for Iosias and Samuel, the faithfull for Steuen, the women for Dorcas, and Dauid for his good friend Ionathan.

3. It was an argument of Gods wrath against Iekoniah, that no man should say for him, Alas, my brother, Iere.22.18.

4. We receiue much good by the presence of our friends: and why should we not bewaile their absence?

5. If they were godly, wee must lament them:

1. Because they did much good in their callings, Acte 9.39.

2. Because the World was blessed by them, Prou.11.11.

3. Because wee may feare some iudgement after their departure, Esay 58.2.

4. Because often-times worse came in their stead.

5. Because the wicked will then be more ready to sinne.

6. Because they were great ornaments in the Church, or Commonwealth, in which they liued, Lament.4.20.

And if they be godlesse, we must mourne for them, especially, because wee cannot bee perswaded, but that they are gone to the pit of perdition, 2.Sam.18.33.

Yet we must remember that wee keepe a meane

meane in mourning, and loke that our sorrow be not:

1. In selfe loue, because wée haue lost some good by them.

2. In distrust, as though we had no hope that they should rise againe, 1. Thess. 4.

3. In hypocrisie, that wée may séeme only to men to mourne.

4. In excesse, as though there were no comfort for vs that are aliue, because God hath taken away the comfort of our life. Cyprians speech is verie good in this thing: Why (saith he) dost thou take it impatiently, that he is taken from thee, whom thou beleeuest that hee shall returne? He is but gone a iourney, whom thou thinkest quite gone. He that goes before, is not to be lamēted, but rather desired. And this desire is to be tempered with patience. Why art thou grieued that he is gone, whom thou must follow? We ought not to lament them ouer-much, who by the calling of God are freed from miserie; they are not for euer sent away, but for a while sent before. They are but gone a iournie, we must looke for their returne: sailed into a strange Country; they will, if we waite, come againe.

So also is that of the Wise man, Ecclus. 38.16. My sonne, powre out teares ouer the dead, and beginne to mourne, as if thou hadst suffered some great harme thy selfe; and then

couer his body according to his appointmẽt, and neglect not his buriall. Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as hee is worthie, and that a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauines, &c.

Quest. May mourning apparell be vsed at Funerals?

Answ. If the heart mourne as well as the habite, I do not thinke it vtterly vnlawfull, for;

1. By it we kéep a memory of our friend.
2. We are drawne to some humiliation.
3. We are put in mind of our owne mortalitie.
4. It argues his loue, that bestowes it vpon vs.
5. By this meanes, many poore are clothed.
6. It is but a Legacie of the dead, to the liuing.

Quest. And what thinke you of Funerall Sermons? for many thinke it sinne to preach at that time.

Answ. I doubt not but they may be preached: for,

1. We must preach, in season, and out of season.
2. Many come then to the house of God: and why should they depart empty away?

3. It

3. It is a fit time to teach, that one day we must die.

4. Many accidents fall out in a mans sickenesse, which are fit to be published at such time.

5. Many worthie vertues haue shined in some mans life, which for the imitation in others, are not to bee buried at his death.

6. Many corruptions haue reigned in some, which then we may be exhorted to auoide.

7. They are not for the bare commendation of the dead, but for the instruction and consolation of them that are aliue.

Quest. And do you thinke that any would be content to haue his infirmities laide out at his funerall?

Answ. Whether he will or not, if GOD may get honour, and the Church good; there is no wrong to the dead, to admonish the liuing, that they take héed of such sinnes.

I will declare vnto you a rare example: I knew a Gentleman of good sort, who seldome came to the Church in the time of his health; I was sent for to him in the time of his sickenesse, and after many instructions deliuered vnto him, he vttered vnto me this speech: Sir, I am beholding to you for this paines, and thanke God for this comfort. But, if God had

now denied this fauour vnto mee, he ſhould haue dealt with me but according to Iuſtice; I haue liued a good time in this pariſh, I haue been inuited by my friends, called by the bel, mooued by the good report I heard of you and others, to come to this Church; but I made many excuſes, as of ſickenes, and going to other places, & did not come. And though I haue many ſins which I muſt anſwer for, yet none, at this time, grieueth me more then that I haue liued vnder a painfull Miniſterie, and yet was neuer partaker of it; ſo that you, and the whole pariſh may iudge, that I am either of no Religion, or of a contrary Religion to that which is profeſſed in this kingdome. Pray for me that this ſinne may be pardoned: heare me make a confeſſion of my faith, and that I die in the faith of Chriſt, and am heartily ſory for this mine offence: I pray you therfore make it knowne when I am dead.

Anſw. **This I did, and thus muſt wee doe, yet in diſcretion, that we may not be thought biters of the dead; if eyther for crownes or gownes we doe otherwiſe, it is a ſinne.**

Que. You propounded in the beginning 5. things which I ought euer to meditate on: The firſt is expounded to my great comfort: concerning the ſecond, which is Chriſts paſſion & death, what ought I eſpecially to thinke of?

Anſw.

Anſw. It is neceſſarie indéede you ſhould thinke often of it: for nothing will make you more willing to die, then to be perſwaded, that Chriſt by his death hath waſhed you from ſinnes, and by his reſurrection hath giuen vnto you eternall life.

I remember that Hierome complaining much of the people of his time, that they had little feeling of the paſſion of Chriſt, cryeth out after this ſort: Euery creature ſuffereth together with Chriſt, at his ſuffering: the Sun is darkened: the Earth is moued: the Rocks cleaue aſunder: the veile of the Temple is diuided: the Graues are opened: onely miſerable mã ſuffereth not with Chriſt, for whom alone Chriſt ſuffered.

And Saint Bernard complaining of himſelfe, ſaith: I went on ſecurely, knowing nothing of that fearefull iudgement of GOD, which was in heauen denounced againſt me: and behold, the Sonne of a Virgin, the Sonne of the moſt high God is ſent, and commaunded to be ſlaine, that by the precious balme of his bloud hee might heale all my wounds. Conſider, O man, how great are thoſe woũds, for the curing of which, the Lord Chriſt muſt needes be wounded. If theſe wounds had not beene deadly, yea and to eternall death, the Sonne of God would neuer haue died, that he might haue cured them.

And

And that Augustine, meditating on the passion of Christ, saith, The Crosse of Christ is to vs the cause of all happinesse: it hath deliuered vs from the blindnesse of error: it hath restored vs from darkenesse to light: it hath conioyned vs, being aliens, to God: we were farre from him, it hath brought vs to his presence: we were pilgrime Citizens, it shewed vs to him: his Crosse is the cutting off of discord, the foundation of peace, aboundance and largesse of all gifts.

Quest. What then is the passion of Christ?

Answ. It is that al-sufficient sacrifice of the Sonne of God, whereby he offered himselfe to the Father, that hee might merit for all that beleeue in him, iustification, by his obedience, sanctification, by his Spirit, redemption, by his death; and eternall life, by his resurrection from the dead.

Quest. What mooued Christ thus to suffer?

Answ. 1. The good will and pleasure of the Father.

2. The misery of mankind.

3. Gods infinite and vnspeakeable loue.

4. The voluntarie obedience of Christ himselfe.

Quest. Of what continuance was this passion of his?

Answ. From the day of his birth, till the houre of his resurrection.

Quest.

Quest. Tell me what hee ſuffered from his birth, till his death?

Anſw. **He ſuffered in his body,** circumciſion, hunger, weeping, **and** wearineſſe: **in his ſoule,** temptation **and** heauineſſe: **in his eſtate,** pouertie, **and** needineſſe: **in his name,** ignominy, **and** contemptuouſneſſe: **in perſon,** perſecution, **and** weakeneſſe: **and in his whole life,** miſerie, **and** wretchedneſſe: **and to this end onely, that he thus freeing vs from deſerued ignominy, might bring vs in the end vnto eternall glory.**

Quest. But becauſe his greateſt ſuffering was about, and at his death, ſhew mee firſt what he ſuffered not long before he died.

Anſ. **When** Dauid **conſidered by the ſpirit of prophecie, of this poynt, he ſaith:** The ſorrowes of the graue haue compaſſed mee, the troubles of hel haue taken hold vpon me.

And when Ieremy **did conſider it by the ſame Spirit; he cryeth out in the perſon of Chriſt,** Lament. 1.12. Haue you no regard, all ye that paſſe by this way? Behold and ſee, if there be any ſorrow like vnto my ſorrow, which is done vnto me, wherewith the Lord hath afflicted mee, in the day of his fierce wrath. From aboue he hath ſent fire into my bones, which preuaileth againſt them: he hath ſpred a net for my feet, and turned mee backe; he hath made me deſolate; & daily in heuines.

He

He was in a Garden where Adam transgressed, his soule was heauy vnto death, hee sweat drops, or rather clods of bloud, trickling downe vnto the ground, and was constrained to cry, Father, if it be possible, let this cuppe passe from me. There he was assaulted by Sathan, betrayed by Iudas, apprehended by Souldiers, and forsaken of all his professed Disciples.

Quest. And why, thinke you, was his soule thus perplexed?

Answ. Not for the feare of a bodily death; for that he might, if he would, haue auoided: But,

1. The meditation of sinnes tyrannie, deaths victory, and Satans malice, al which had made hauocke of mankinde.

2. The consideration of those cursed contumelies, and that damnable death, which he was to vndergoe in his blessed body.

3. The thoughts hee had of mans ingratitude, who was not thankfull nor mindfull of so great saluation.

4. The sence and feeling of Gods wrath, which hee sustained, & satisfied for our sins.

Quest. VVhen hee was apprehended and brought vnto *Caiphas*, surely the high Priest would vse him well?

Answ. Nay, hee is by him arraigned as a thiefe, mocked as a foole, accused as an incendiarie,

cendiarie, ſtriken as one contemptible, and ſpit vpon, as an execrable perſon; & all this, to frée vs from that ſhamefull execration.

Queſt. VVas hee no better vſed when hee came before *Pilate?*

Anſw. Not a whit: for,

1. Hee was accuſed as a ſeducer of the people, a ſeditious perſon, a conſpiratour against the State, a ſubuerter of the Nation, an enemy to Cæſar, and that he ſaid of himſelfe, he was Chriſt the King. This he ſuffered, that ſo hee might deriue and take to himſelfe that rebellion against Gods maieſtie, whereof we all were guiltie in Adam; and, by this humiliation, make ſatisfaction to God for vs. If he had defended himſelfe, we had bén accuſed; or acquitted himſelfe, wée had periſhed; but as a Lambe before the ſhearer, he opened not his mouth, that we might haue libertie to call vpon God.

2. Hee is ballanced with Barabbas, and thought lighter then a murderer: he is condemned by a Iudge in the name of the whole empire: and being thus condemned (though pronounced innocent) he is ſcorned by ſouldiers, attired like a fole, beaten with rods, ſpit vpon with reproch; and onely becauſe he bare the iniquities of vs all, Eſay 53.

3. He is caſt out of the City, to giue vs a City; he carried his Croſſe, to carrie our ſinnes:

sinnes: he is brought to *Golgotha*, to suffer our reproch: he is crucified on the Crosse, to giue vs a crowne, euen a crowne of glorie, reserued in heauen for vs, 1.Pet.1.

4. Hee was crucified with theeues, that he might glorifie vs with Angels: with his hands spread abrad; that hee might call all vnto him: with his naked bodie, that we might not be ashamed of our nakednesse in heauen: with a feeling of thirst, that hee might shew his desire of our saluation: with drinking of gall, that he might satisfie for that deadly iuyce which Adam sucked out of the forbidden fruit: with his side pierced thorow, that the Church might be washed with the bloud and water that came out: with crying in feare, that we might crie in faith: and with the losse of his life, that hee might saue ours.

Queſt. O cursed *Caiphas*, who thus arraigned him! O cursed *Pilate*, who thus condemned! O thrice cursed, both Iewes & Romans, which thus did execute the Sonne of God!

Answ. Nay rather, cursed be our sinnes, for which he was arraigned, condemned and executed. Hee that knew no sinne, was made sinne for vs, that we might be made the righteousnesse of God in him, 2.Cor.5. Hee was wounded for our transgressions, he was broken for our iniquities: the chastisemēt of our peace

peace was vpon him, and with his stripes we are healed. All wee like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquities of vs all, *Esay* 53.5.6. He hath redeemed vs frō the curse of the Law, being made a curse for vs, that wee might be made the righteousnes of God in him, *Gala.*3.14. And, VVee were not redeemed with corruptible things, as siluer and gold, from our vaine conuersation, receiued by the tradition of the Fathers, but with the precious bloud of Christ, as of a Lambe vndefiled, and without spot.

Quest. And at what time of the yeare did he suffer all this?

An. At Easter, at the feast of the Passeouer, when the Iewes were commanded to kill a Lambe, in remembrance of their deliuerance out of Egypt, to shew that he was that Lambe of God, that taketh away the sinnes of the world; yea, and that Lambe, which in Gods counsell, and its owne efficacie, was slaine from the beginning of the world.

Quest. You said before, that our Sauiour was crucified: to what end did hee vndergoe this punishment?

Ans. 1. That he might deriue the curse of the Law from vs vnto himselfe, Galat.3.14.

2. That the corruption of our nature, being crucified with him, our inherent viciositie

tie might be abolished, that henceforth wee should not serue sinne, Rom.6.6.

3. That hauing payed our debt, he might bring in, and cancell that hand-writing, wherewith we were bounden, that so the memorie of our sinnes being blotted out, they might not appeare before God against vs.

4. That his bloud might be a Lauer, to purge our soules from all their spots of sinne.

5. That we might so haue iust cause euer to acknowledge and magnifie the loue of Christ towards vs, Ephes.5.1.

Quest. I see by this why Christ was crucified: but why did he die vpon the Crosse?

Answ. 1. That he might ratifie the eternall couenant and testament of Grace, Heb. 9.15.

2. That he might abolish sin, Rom.6.10.

3. That he might take away the stipend of sin, which is death, Ro.6.20.2.Tim.1.10.

4. That by death hee might ouercome him, who had the power of death, that is, the diuell, Heb.2.14.

5. That he might take from vs the feare of death, Heb.2.15.

6. That wee by it should die so vnto sin, Rom.6.11. that it should no more reigne in our mortall bodies, Rom.6.13.

7 That

7 That we might belong properly to Christ, Rom. 7.4.

8 That they which liue, should no more liue vnto themselues, but vnto Christ, who died and rose againe for vs, 2. Cor. 5.15.

9 That we might know and acknowledge the great loue of Christ towards vs, 1. Ioh. 3.16.

10 That we might liue with Christ, 1. Thess. 5.10.

11 That we might learne to die courageously, for his and our brethrens cause, 1. Ioh. 3.16.

12 That by this meanes, Gods mercie and iustice might both be glorified, in this redemption and saluation of mankind, Ioh. 3.14.

Quest. Is this death of Christ profitable to euery singular man in the world?

Answ. It was effectually profitable onely to the elect: for,

1 He gaue his life for his Sheepe, Iohn 10.15.

2 He deliuered his People from their sinnes, Matth. 1.21.

3 For them he sanctified himselfe, Ioh. 17. He prayed onely for them, Ioh. 17.

If he had died intentionally for all, and all had not bene saued, he should haue missed of his purpose.

4 Else the sinne of man were of abilitie to disanull the intent of Christ.

Quest. How is Christs death thus meritorious?

Answ. 1 In that he was both God and man. Act. 20.

2 In that it was a voluntarie death, Philip. 2. 7.

Quest. Tell me now what benefite comes vnto me, by this death of Christ?

Answ. Great euerie way: for by it,

1 There is such a satisfaction made fully for your sinnes, that they shall neuer rise vp in iudgement against you, 1. Ioh. 1. 7.

2 God is pacified, and reconciled to man, Rom. 3. 24.

3 Sathan is ouercome, Gen. 3. 15.

5 Death is swallowed vp in victorie, and the feare therof is so taken away, that to the faithfull it is now nothing but a passage to eternall life, Hos. 13. 14.

5 You are acquitted and iustified from your sinnes, Rom. 4. 25. & 5. 19

6 The Partition wall betwirt Iewes and Gentiles is broken downe, Ephes. 2. 14.

7 All the faithful, vnder both the old and new Testament, are become subiect vnto one Head, from which they were fallen, and are gathered into one bodie, Ephes. 1. 10. Coloss. 1. 21.

8 The

8 The prophecies are acomplished, the Truth is become agreeable to the figure; of Sampson, killing more at his death, then in his life; the brasen Serpent, which cured such as loked vp vnto it: and the Sacrifices which were offered before for sinnes.

9 By the death of Christ, you euer die to sinne, and crucifie the flesh, with the affections and lusts, 1. Pet. 24. Rom. 6. 6. Gal. 5. 24.

10 In a word by it you haue remission of sinnes, sanctification of spirit, and euerlasting life after death.

Quest. What must I here meditate of?

An. You must meditate: 1 Of the fearefull wrath of God against sinners, which could not be appeased by any other meanes.

2 Of Gods great mercy, who to saue Mankind, would haue his Sonne killed.

3 Of Christs great humilitie, who thus abased himselfe, to exalt vs.

4 Of the vglinesse of sinne, which could by no other meanes be purged.

5 Of the estate of the members of Christ, who in this World must be conformable to his passion.

6 That we hate all sinne and iniquitie, for which Christ suffered, and by which we crucifie him againe. Augustines Meditation is fit to be thought on. The life of Christ (saith he) is to me a rule of my life: his

death is my redemption from death. That instructeth my life: this hath for me destroyed death.

And againe: Looke vpon his wounds, when he hanged on the tree, his bloud when he died, the price wherewith he redeemed vs. He hath his body so placed on the crosse, as if he bowed it downe to kisse thee: his armes spred out ready to embrace thee: and his whole body euen to redeeme thee. Consider how great things these are, weigh them in the ballance of thine heart, that he may be wholly fastened in thine heart, who for thee wholly was fastened to the crosse.

And againe, meditate thus with that holy Father in his Soliloquies, **and say:** O Christ, the saluation of my soule, I heartily thanke thee for all thy benefites bestowed vpon me from my youth till this mine olde age. I pray thee by thy selfe, forsake me not. Thou didst create me, when I was nothing, thou didst redeeme me, when I was worse then nothing; I was dead, and when I was dead, thou camest downe vnto me, & tookest vpon thee mortalitie for my sake. Thou a King camest to a subiect, to redeeme a subiect. Thou didst die and ouercome death, that I might liue. I was exalted by thee, when thou wast humbled for me: such was thy loue towards me, that thou gauest thy bloud to be shed for me. O my Lord,

thou

thou didſt loue me more then thy ſelfe, becauſe thou wouldeſt die for me. By ſuch a meanes, by ſo deare a price thou haſt reſtored me from exile, redeemed me from thraldome, preſerued me from puniſhment, called me by thy name, ſigned me by thy bloud, annointed me with that oyle wherewith thy ſelfe waſt annointed, that of thee, O Chriſt, I am named a Chriſtian.

Thus thy mercy and grace hath euer preuented me.

Thus thou, my Deliuerer, haſt deliuered me from many great and grieuous dangers. Did I wander? thou broughteſt me againe into the way. Was I ignorant? thou inſtructedſt me. Did I ſin? thou correctedſt me. Was I ſorrowful? thou comfortedſt me. Did I deſpaire? thou ſtrengthenedſt me. Did I fall? thou didſt helpe me vp. Did I go? thou didſt leade me. Did I come? thou didſt receiue me. Did I ſleep? thou didſt watch ouer me. Did I cry? thou heardſt the voice of my complaints. Grant, good Lord, that it may be euer pleaſant vnto me, to thinke often of theſe thy benefites, to ſpeake often of them, often to giue thee thankes for them, & to praiſe thee for euer & euer, *Amen.*

Queſt. But becauſe I cannot thus meditate of Chriſts paſſion, vnleſſe I be able to apply it to my ſelfe, how ſhall I make this application?

Answ. 1 By the Word: secondly, by faith: thirdly by the Sacraments of Baptisme and the Lords Supper. By the Word, Christ is offered as by the hand of God; by faith, he is receiued as by the hand of man: & by the Sacraments, he is sealed vp vnto vs as the Kings letters Pattents are by his Broade-seale. For as by the Word of God his fauour is signed vnto vs, so the same fauour is by the Sacraments as a Broade-seale ratified vnto vs, and by the Spirit as a Priuy Seale confirmed vnto vs.

Quest. Am I now bounden to follow Christ in his crosse?

Answ. You are assuredly. For.

1 You are a member of his body, will you not be like to your head?

2 You are a branch of him that true vine, will you not follow the roote?

3 You desire to haue heauen, do you not know, that by many tribulations you must go thither?

4 You are one of Christs grapes: Christ was prested in Gods Wine-presse: and would you giue out your sweet liquor without the like presting which he endured? Augustine said well: When thou beginnest to liue godly in Christ, thou art put into the wine presse, prepare thy selfe that thy wine may be prested out.

5 It

5 It is an argument that God loues you not, if you endure no afflictions: you are a baſtard, and no ſonne, Heb. 12.14. An Heathen man could ſay thus much, No man is more miſerable, then he who endureth no miſerie: it is a ſigne that he is contemned of God as an idle and cowardly perſon. And if, ſaith *Auguſtine*, you will go to Canaan, you must go as it were by fire and water through the wilderneſſe of this World. No creature is more vnhappie, then he that is happie in ſinning. *Nihil infœlicius fœlicitate peccantium.*

6 You muſt follow him alſo in his death; and know that as he died, ſo you muſt alſo be willing to die: eſpecially, ſince nothing can free you from it. If Wiſedome could, Salomon had not died: if ſtrength, Sampſon had not died: if riches, Dives had not died: if beautie, Abſolon had not died. Whereſoeuer we go, if we carrie with vs, not the vgly picture of death, as ſome Romaniſts do, but the true picture of Chriſts death in our hearts, we ſhall neuer be too fearefull of death.

Queſt. I truſt I ſhall thus meditate of Chriſts death and paſſion: but is it not my dutie, at all times, eſpecially in ſickneſſe, to thinke often of his reſurrection?

Anſw. The Apoſtle Paul did account all things but loſſe and dung, for this excellent

knowledge of Christs death, and the vertue of his resurrection, Phil. 3.10.

Quest. What is the vertue of his resurrection?

Answ. It is nothing else but the power of his Godhead, or the power of his Spirit, whereby he raised himselfe mightily from the dead, and that on our behalfe.

For know this to your comfort, that he did rise againe from the dead, not as a private, but as a publike person, so that all the Elect, haue and are, by his resurrection raised out of the graue of sinne, by regeneration in this life, and shall one day by it be raised out of the graue of death, to eternall glorie in the life to come.

Quest. What vse may I make of this?

Answ. By it:

1 You may be comforted against the feare of all your spirituall enemies, and say thus to your sicke soule; Christ is risen againe from the dead, and so hath subdued all mine enemies vnder me, and wil daily more and more subdue them in me. I may haue afflictions in this world: but Christ bids me to be of good comfort, for he hath ouercome the world, Iohn 16. 33. and, This is the victorie that ouercommeth the World, euen my faith, 1. Iohn 5.4. I will say with Dauid: Why art thou disquieted, O my soule,

soule, and why art thou troubled within me? The Lord is on my side, I will not feare, what either man, or miserie, or sin, or death, or hell, or the Diuell can do against me. I haue God to be my Father, and Christ to be my elder brother; I will not feare in the euill day. I am not alone, Christ is my companion. This shall be my studie, to beléeue things inuisible, to hope for that which is deferred, and to loue God to the end, though he writeth bitter things against me, and maketh me to possesse the sinnes of my youth. Though he kill me, I will trust in him. I am in Christ Iesus, and therefore freed by his bonds, healed by his stripes, crucified by his death, raised by his resurrection, iustified by his obedience, sanctified by his Spirit, and glorified by his glorious Ascension into heauen. Now my flesh, by the benefit of Christ, who rose againe in my flesh, is not *spe*, but *re*, not in hope, but indeed saued. For in him mine head, it is already both risen and ascended vp into heauen. My flesh, being safe in this her head, shall be also saued in her members. Let them securely triumph, their head will neuer forsake them.

2 You must learne to rise from sinne, to newnesse of life: to séeke those things that are aboue, and not those things which are beneath; to set your affections on heauen,

and

and heauenly things. If you be partaker of the first resurrection, the second death shall take no hold of you, Reuel. 20. 6. If you do not this, Christs death shall do you no good: For as he died and rose againe: so must you rise from sinne to righteousnesse, and from death to life. Therefore awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life, *Ephes.* 5. 14.

Quest. If I can thus meditate of Christs death and resurrection, I doubt not but death will be better welcome: for if I weare his Crowne of thornes, I shall one day weare his Crowne of glorie: If I can pledge him in his Cup of gall, I shall drinke of his sweete wine: If I die with him in this World, I shall liue with him in that which is to come. But you told me that I must meditate of the deceitfulnesse of this World: must I do so, that I may leaue it more willingly?

Answ. You must néeds do it: the World is like Laban, it will giue you Leah for Rachel: it will change your wages: it wil send you with Iaakob empty away. It is a Syren; it will sing to you, to sinke you. It is as Iael, Hebers wife, it will offer you milke, and couer you with a mantle, and in the end strike a naile into the temples of your head. It will salute you as Ioab did Amasa, and kill you as Amasa was by Ioab killed. With Iudas

das it will kisse you, and with Iudas also it will betray you. For this cause.

Salomon cried, Vanity of vanities: all is but vanitie.

Iohn said, Loue not this World, nor the things of this World; he that loueth this World, the loue of the Father is not in him, 1. *Ioh.*2.16.

To this purpose the Fathers haue many notable Meditations: Augustine sad;

This World is more dangerous fawning then fighting; and more to be auoided when she inticeth to loue, then when she compelleth to contempt.

Againe: O ye louers of this World, for what do you labour? haue you here any greater hope, then to become friends of this world? What is there which is not fraile and full of perill? and by how many perils do you come to a greater peril? this life is miserable; death vncertaine, it comes vnawares: and after all, the punishment of our negligence is eternall punishment.

Againe: The world passeth away, and the lusts thereof. What wilt thou doe? whether wilt thou loue temporall things, and passe away with time, or loue Christ, and liue for euer and euer?

Againe: Behold the world is troublesome, and we like it: what would we do if it

it were calme? how would we cleaue vnto beauty, if we ſo affect deformitie? how faſt would we gather flowers, who fill our hands with the thornes?

Againe: This ruinous World is beloued of vs: what would we do if the building were faire?

Againe: The Lords of this World haue true aſperity, falſe iucundity, certaine miſerie, and hopeleſſe felicity.

Gregorie, ſaid; Behold, this World which we loue ſo much, paſſeth away. Theſe Saints, at whoſe monuments we ſtand, did contemne the then flouriſhing World: they had long life, continuall health, rich eſtate, many children, long peace: & yet when that World floriſhed in it ſelfe, it withered in their hearts. Behold, now it withereth in it ſelfe, and flouriſheth in our hearts. Euery where death, ſorrow, deſolation is at hand. We are beaten on all ſides, filled on all ſides are we with bitterneſſe, and yet being blinded with carnal concupiſcence, we loue the bitterneſſe of this World: ſhe flieth, we purſue her: ſhe falleth, we leane vpon her: and becauſe we cannot keep her from falling, we fall with her whom we hold falling.

Bernard ſaid; He that beginnes to thinke Chriſt ſweet, will eſteeme quickly the world as bitter.

Againe:

Againe: This World is full of thornes: they are in the earth: they sticke in thy flesh. To be amongst them, and not to be hurt by them, proceedes from Gods power, not our owne.

Againe: The World crieth, I wil faile thee, the flesh crieth, I will infect thee: the Diuell crieth, I will deceiue thee: but Christ crieth, I will refresh thee.

Againe: The danger of this World is seene in the paucity of such as passe well through it, and the multitude that perish in it. In the Massilian Sea, of foure ships scant one is drowned: in the Sea of this World, of foure soules scant one is saued.

Chrysostome **said,** The World is a Sea, the Church a ship, the saile repentance, the Rudder the Crosse, the Pilot Christ, and the Holy Ghost the Winds.

I would wish you therefore to bid this vaine World Adieu, **and to say with the blessed Apostle Saint** Paul: God forbid that I should reioyce in any thing, saue in the Crosse of Christ, whereby the World is crucified to me, and I vnto the World.

Quest. I shall do this the better, if you tell me what God hath prepared for me in Heauen: and of this I desire to be instructed from you.

Answ. **The Apostle** Paul, **thinking vpon this, saith:** The Eye hath not seene, the Eare hath

hath not heard, neither hath it entred into the hart of man to conceiue the good things which God hath prepared for them which loue him.

The Eye, saith Augustine, hath not seene it, because it is not Colour; the Eare hath not heard it, because it is not a Sound; the Heart cannot comprehend it, because it must Comprehend the heart: and this we shall more fully perceiue, by how much we doe more Faithfully beleeue, Firmely expect, and Ardently desire,

God (saith the same Father) hath prepared that for them that loue him, which cannot be Apprehended by faith, Attained to by hope, or obtained by charity: it transcendeth our desires and wishes: it may be Obtained, it cannot be Valued.

Quest. Yet that I may get such a glimpse of that glory, begin with mine estate after I am dead; what shall I enioy in the Kingdome of Heauen?

Answ. You shall be carried to the Bosome of Abraham: the Celestiall Paradise: the House of your Father: the new, holy and durable Ierusalem: you shall then enter into your Masters Ioy: you shall haue an inheritance immortall, vndefiled, which withereth not, reserued in the Heauens: you shall rest from your labours, haue Peace from your Enemies,

Enemies, and behold the glorie of God in Christ Iesus: in which place shall be such, and so many ioyes, as all the Arithmeticians in the world are not able to number them: all the Geometricians are not able to weigh them: all the Grammarians, Rhetoricians, and Logicians are not able to expresse them in fit termes. There shall be ioy aboue vs for the Vision of God, about vs for the vision of the Angels, beneath vs for the vision of the Heauens, and within vs for the vision of Happinesse. There Salomons wisedome shal be reputed but folly: Absoloms beautie, but deformitie: Azaels swiftnesse but slownesse: Sampsons strength but weaknesse: Methusalaes long age but infancie: and the kingdome of Augustus Cæsar but beggerie.

Quest. By what meanes shall I obtaine this happinesse?

Ans. By Gods mercie that giueth it: by Christs merite that bought it: by the Gospel that offereth it: by Faith that receiueth it: and by the Spirit that sealeth it vnto your soule.

Quest. What is the obiect of it?

Ans. The vision, knowledge, and comprehension of God in Christ. We shal indeed behold the Angels, and enioy their companie: see the Saints, and haue their societie. But as the ioy of a Courtier is in the presence

sence of his Prince: so the ioy of a Christian shall be in the presence of his Christ. Blessed are the pure in heart: for they shall see God, *Mat.*5.8. Blessed are they that dwell in thine house, for they shall euer praise thee, *Psal.* 84. We shall see him as he is, 1. *Ioh.*3.2.

The Angels doe this in the kingdome of heauen: and we shall do it in the same kingdome. Here we liue by faith, there we shall liue by sight.

Quest. Is this felicitie prepared for all?

Answ. **For all that** beleeue, **it is prepared.** The Elect haue obtained it, the rest are hardened, *Rom.*11.7. In euerie Nation, he that feareth God, and worketh righteousnesse, is accepted of him, *Act.*10. There is neither Iew, nor Gentile, Grecian or Barbarian, male or female, bond or free, but we are all one in Christ Iesus, *Gal.*3.27.

Q. Shall my bodie onely, or my soule onely, or both bodie and soule enioy this felicitie?

Ans. **Both bodie and soule: your soule shal be sanctified throughout, and your bodie made like vnto the glorious bodie of Christ Iesus,** Phil.3.20.

Quest. Shall this verie bodie of mine rise againe to life after death?

Answ. **It shall assuredly: for,**

1 The Lord keepeth all the bones of his Saints, that not one of them shall be broken,

Psal.

Pſal. 34. 21. and there ſhall not an haire of our head periſh, *Luke* 21. 18.

2. Euery one ſhal receiue in his bodie that which hee hath done, be it good or euill, 2. Cor. 5. 10.

3. God hath conſecrated this bodie of yours, to be a Temple of the holy Ghoſt to dwell in, 1. Cor. 3. 16.

4. This corruptible ſhal put on incorruption, ſayth the Apoſtle, 1. Cor. 15. This, ſayth he, pointing as with the finger at the ſame ſubſtance: and could not ſpeake more expreſly, vnleſſe hee ſhould haue taken his owne ſkinne, with his owne hands, as Tertullian well obſerued.

5. Chriſt aroſe againe in his owne bodie: and you ſhall riſe as he did.

6. In this bodie, you haue ſuffered for Chriſt, liued for Chriſt; and in it you ſhall reigne with Chriſt.

7. You ſhall be happie: but how happie, if one part ſhould periſh? ſaith Tertullian, in his Booke of the Reſurrection of the fleſh.

8. I am ſure, ſayth Iob, that my Redéemer liueth, & though after my ſkin wormes deſtroy this bodie, yet ſhall I ſée God in my fleſh, whom I my ſelfe ſhal ſée, and mine eyes ſhall behold, and none other for mee, though my reines are now conſumed within me, Iob 19. 25.

Queſt. O that you could teach me this by ſome ſuch compariſons, as might cõfirme my faith concerning this Doctrine; for there are many Sadduces in the world at this day, who deny the reſurrection of the bodie.

Anſw. **Indéed I remember, that Gregorie in his Morals hath a like ſaying of ſome in his time.** There are (ſayth hée) a number of people, who (conſidering that the ſoule is diſſolued from the bodie, that the bodie is turned into rottenneſſe, that rottenneſſe returneth to duſt, and that this duſt is reſolued into the firſt Elements) cannot ſee how that by reaſon there ſhould bee any reſurrection; and, beholding drie and dead bones, miſtruſt that they ſhall not agayne bee clothed with their fleſh, and ſo reuiue. Such men, though they cannot by faith beleeue, as they ought, the bodies reſurrection, yet let them be perſwaded by this naturall reaſon; What, I pray, then doth the whole world, but imitate our reſurrection daily in her Elements? For wee ſee daily, that Trees in VVinter want both leaues and fruite: and behold, ſuddenly in the Spring time, out of a drie Tree, as it were by a new Reſurrection, leaues bud out, fruites ripen, and the whole Tree is apparelled with her reuiued beautie. Let them behold the dead kernell ſet into the earth, how a Tree ſprowteth out of it; & let them deuiſe if they

can,

can, where that great Tree was in ſo ſmall a Seed. Where was the body? where the bark? where the branches? where the green leaues? where the plenty of fruite? Do they not perceiue that all theſe were in the kernell or ſeed, before it was caſt into the ground? Why then ſhould they wonder, how a little duſt, reſolued into Elements, ſhould (when God will) become a liuing body againe? ſeeing that ſo ſmall a Seed, comming firſt out of a Tree, ſhould (by the power of God) become an huge tree againe. For, as the tree is in the kernell, ſo are our bodies in the glorified bodie of Chriſt.

In the man Chriſt (ſaith *Caſsiodorus*) is the fleſh of euerie one of vs; yea, our very bloud, and a portion of vs. Therefore I beleeue, that where my portion reigneth, there ſhall I reigne: where mine owne bloud ruleth, there do I perceiue that I ſhall rule: where my fleſh is glorified, there know I, that I ſhalbe glorious. **And why then ſhall it ſéeme ſtrange vnto you, that God is able to raiſe your body againe at the laſt day? A Taylor can rip a garment, and ſet it together againe, though it be in a thouſand péeces: a Clocke-maker can take aſunder euery whéele of a watch, and ioyne it together againe: and ſhall not God be able to doe the like for your bodie? Why (my deare brother) did God cre-**

ate you of nothing, & can he not restore you from something? doth not he hold all the Elements in his hands? is not he more skilful, then that Alchymist, who can extract the quintessence of any substance? or that Goldsmith, who though many mettalls be mingled together, yet can he seuer ech one to his first substance? is not he the Lord God of all flesh? is there any thing hard to him? Iere. 32. Can the Phœnix rise out of her owne ashes, and shall not you arise out of your owne dust? Can the Trées reuiue againe in the Spring, and cannot you reuiue again at the last Day? You sée that many Birds and Flies are dead all Winter, and reuiue in Sommer: you know that the Corne which at the Séede-time is cast into the ground, groweth vp in Haruest. Shall God (sayth Augustine) quicken the rotten and dead graines of Seed, whereby thou liuest in this World, and shall hee not much more raise thee vp, that thou mayest liue for euer? Know then, that as euerie night hath his day, euerie Sun-setting his Sun-rising, euery slæping his awaking, euerie labour his rest, & euerie Winter his Spring-time: so, euery death shall haue his life. Say then, euen when you are to die, *Post tenebras spero lucem:* After darkenesse I hope for light, Iob 17. 12. For, if the Spirit of him that raised

vp

vp Iesus Christ from the dead, dwel in you, he that raised vp Christ from the dead, shall also quicken your mortall body, by his Spirit that dwelleth in you. **Reade, and reade often the** 1. Corinth. 15. **and those two golden Chapters of the last Resurrection, and Eternall Life, in** Bucanus **his Institutions, and you shall be much comforted and confirmed in this point.**

Quest. I beleeue that I shall see the goodnesse of the Lord in the land of the liuing: but when I see him, what shall bee the qualities wherewith my body shall be adorned?

Answ. **It shall be,** 1. Immortall: **for this mortall shall put on immortalitie,** 1. Cor. 15.

2. Incorruptible: **for, this corruptible shall put on incorruption,** 1. Cor. 15.

3. *Spirituall*: **it is sowne a naturall body, it shall rise a spirituall bodie,** 1. Cor. 15.

4. Strong: **it is sowne in weakenesse, it shall rise in strength,** 1. Cor. 15.

5. Perfect: **for, as** Adam **was in his first Creation, and Christ after his Resurrection, so shall you be at the Resurrection of the Iust.**

6. Beautifull: **it shall shine like the starres, be bright as the Sunne, and cleere as Christall,** Dan. 12. Mat. 22. The glorie of the heauenly bodies is one, and the glorie of the earthly bodies is another. 1. Cor. 15.

Queſt. Why ſaith the Apoſtle, that our bodies ſhall be ſpirituall bodies?

Anſw. Not that the Eſſence ſhalbe changed, but the qualities of that Eſſence: they are called Spirituall,

1. Becauſe they ſhall giue themſelues wholly to be gouerned by the Spirit.

2. They ſhall be vp-held by the power of the Spirit: ſo that they ſhall néd no meate or drinke: but, by the Spirit of Chriſt, ſhall be nouriſhed to eternall life.

Queſt. And why ſay you they ſhal be perfect?

Anſw. Becauſe, as there is no pollution in heauen, ſo ſhall there be no imperfection. The yong Infant ſhal not riſe in his infancie, nor the aged perſon in his decrepite age, nor the blinde perſon without his ſight, nor he that is born lame or imperfect, with that imperfection: but ſéing our reſurrection is a new creation, we ſhall then be as in our firſt creation: Aug. lib. 11. de Ciuitate Dei, cap. 13. And in his Enchiridion to Laurentius, he ſaith: The bodies of the Saints ſhal riſe without any maime, without any deformitie, without any corruption, without difficultie, in which there ſhall be as great facilitie, as there is felicitie, *Lyra ad Epheſ. cap. 4. verſ. 13.*

Looke to the firſt Adam, created a perfect man:

man: the second Adam rising a perfect man: and Gods promise, Phil.3.21. 1.Cor.15.49. to make our bodies like Christs body, and you will resolue with comfort of this truth.

Quest. As my bodie shall be thus renued, so shall not my soule be renued?

Answ. It shall: Then shall the glorious Image of God shine in it: for,

1. Your vnderstanding shall be full of the knowledge of God, which he shall immediatly reueale vnto you.

2. Your will shall perfectly obey God.

3. All your affections shall be so purified and well ordered, that there shall be a sweet harmonie betwixt all the faculties of your soule.

Quest. Can you shew me this by any comparison?

Answ. Lactantius will doe it for me. As a candle (saith he) while it is in the Lanterne, it giueth a good light, and inlightneth the Lanterne it selfe: and if it be taken out, although the Lanterne be left darke, yet the candle shines more cleerely then it did before: so, while the soule is in the bodie, it is the light and gouernour thereof; and when it forsakes the bodie, although the bodie be left dead, and insensible, yet then the soule inioyes her proper vigour and brightnesse, lib.7.cap.12. Diuin. Institut.

Queſt. That I may the better thinke of this glorious eternitie, and eternall glorie, tel mee what the ancient Fathers haue thought of it?

Anſw. They indéede (ſequeſtring themſelues from the miſt and mud of this preſent world) ſaw more cléerely then we, the happineſſe of Paradiſe, and therefore they haue many diuine meditations of this matter. I will repeate ſome: and, reade you to this purpoſe, the laſt two chapters of the Reuelation.

Auguſtine ſayd: Such is the beautie of eternall righteouſneſſe, ſuch is the ioy of that eternall light, that if wee might ſtay there but for one day, euen for that time alone, we ſhould contemne the innumerable yeeres of full delights, and circumfluence of all happineſſe.

Againe, Wee can more eaſily tell what there is not in that eternall life, then what there is. There, there is no death, ſorrow, laſſitude, or infirmitie: There, there is no hunger, no thirſt, no heate, no corruption, no want, no mourning, no griefe.

Againe: Haſte, haſte to that place, where you ſhall liue for euer: for, if you ſo loue this miſerable and mutable life, where you liue with ſuch labour; and for all your running, riding, ſweating, and ſighing, you can hardly

ly prouide neceſſaries for your ſelues: how much more ought you to loue eternall Life? where you ſhall not labour, but enioy all ſecuritie, all felicitie, happie libertie, and happy bleſſednesse: where we ſhalbe like Angels, the righteous ſhine like ſtars: where God ſhal be all in all vnto them, who ſhall be ſeene without end, loued without wearineſſe, praiſed without irkeſomneſſe.

Againe: This inheritance, I meane this of Chriſt, by which we become fellow-heires with him, is not leſſened by the multitude of poſſeſſours, not ſtraitned by the number of heires: but it is as great to many, as to few; to euery one as to all.

Againe: Doe we loue riches? let vs there keep them, where they cannot be loſt. Do we loue honor? let vs there haue it, where honor is giuen to none but the worthy. Do we deſire dignitie? let vs there affect to get it, where being once gotten, wee may not feare to loſe it. Do we loue life? let vs there ſeek it, where it is not ended by death.

Againe: Such ſhall be there the delight of beauty, that thou ſhalt euer haue it, and neuer be glutted with it; yea rather, thou ſhalt euer be ſatisfied, and neuer glutted. For if I ſay, thou ſhalt not be ſatisfied, there ſhall be hunger: if ſatisfied, thou mayſt feare ſatiety there; where there is neyther fulneſſe nor famine.

I know not what to say; but God hath what to giue.

Againe: Behold, the Kingdome of Heauen is set to sale; if thou wilt, thou mayest buy it. Thinke not much of the greatnes of the price: it is worth all that thou hast. Look not what thou hast, but what an one thou art. It is worth as much as thou art worth: giue thy selfe, and thou shalt haue it. Thou wilt say, I am euill, and perhaps hee will not take mee: by giuing thy selfe to him, thou shalt become good.

Againe: The poore VViddow bought as much for two Mites, as eyther *Peter* did by forsaking his nets, or *Zacheus* by giuing halfe his goods to the poore.

Againe: In the Citie of God, the *King* is *veritie*; the *Law*, *charity*; the *dignitie*, *equitie*; the *peace*, *felicitie*; the *life*, *eternitie*: but it is contrarie in the diuels city: there the *King* is *falsitie*; the *law*, *cupiditie*; the *dignitie*, *iniquitie*; the *happinesse*, *contention*; the *life*, *temporalitie*.

Againe: Compare we this life temporall, with that which is eternall, and it is but a death, rather then a life. For, this continuall decaying of our corrupt nature, what is it else but a prolixitie of death? But what tongue can expresse, what minde can comprehend the ioyes of heauen? to be amongst the *quire* of Angells, to be with the *blessed* Spirits, to behold

behold the *presence* of God, to see that most *cleare* light, to bee *affected* with no griefe, to *reioyce* in the gift of perpetuall incorruption.

Againe: There shall we enioy whatsoeuer shall be louely: nay, can we desire that which we shall not enioy? There we shall *rest*, there we shall *see*, there we shall *know*, there we shal *loue*, there wee shall *praise*; wee shall praise that *Being*, which shall be in the end, & without end. For what else is our end, but to come to that kingdom which is without end?

Againe: There this shall be the sole *vertue*, to see that thou loue'st; and the soueraigne *felicity*, to loue that thou see'st. There shall blessed life be drunke out of her owne fountaine, where the *vision* of *verity* shall bee most cleerely opened.

Gregory **said:** Let vs runne and follow Christ: here are no true ioyes; but there they are reposed, where there is true life.

Againe: Because in the Elect, in this life, there is a diuersitie of workes, there shall bee without doubt, in the life to come, a distinction of dignities: that wherein here one excelleth another, there he may surpasse his fellow inreward: yet, though all haue not the like dignitie, yet all shall haue one and the same blessed life.

Bernard **said;** There are twelue Starres in the

the Crowne of Christians in heauen: The *first* is *memory*, without forgetfulnesse: the *second*, *reason*, without error: the *third*, *will*, without perturbation: the *fourth*, *impassibility*, in which the body shall rise: the *fift*, *brightnes*, by which it shall be like Christs glorious body: the *sixt*, *agility*, to mooue according to the mobilitie of our mindes: the *seuenth*, *transparency*, that albeit it be solid & thick, yet shall it be impenetrable: the *eight*, to *loue* our neighbor as our selfe, in truth: the *ninth*, to *see cleerely*, that our neighbour loues vs as himselfe: the *tenth*, to *loue God* perfectly, but more then our selues: the *eleuenth*, to *loue* our selues, but for God: the *twelfth*, to *see God louing vs*, more then he loued himselfe.

Againe: O that blessed Region of Paradise! O that blessed Region of delights, for which I sigh in this valley of teares! where *wisedome* shall shine without ignorance: *memorie*, without forgetfulnesse, *vnderstanding* without errour: and *reason* without obscuritie. Blessed are they that dwell there: they shall for euer and euer praise God. The kingdome of God is *granted*, *promised*, *shewed*, *receiued*: *Granted* in *predestination*, *promised* in *vocation*, *shewed* in *iustification*, *receiued* in *glorification*.

Prosper **said**: The life to come, is that, wherby we beleeue that it is blessedly sempiternal, and

and ſempiternally bleſſed: where there is certaine *ſecuritie*; ſecure *tranquillitie*; ſafe *iucunditie*; happy *eternity*; eternall *felicity*; where there is perfect *loue*, no *feare*; an *euerlaſting* day, *ſwift* motion; and in all, one ſpirit.

To conclude, thinke you of the goodlieſt ſights that euer could be ſéene; the moſt melodious muſicke, that euer could be heard; the moſt delicate diet, that euer could be taſted; the greateſt honour, that can be enioyed; the beſt company, that may be poſſeſſed; and all the comforts that you can haue in this life; and in compariſon of the ioyes of the Kingdome of Heauen, they are but a point, and leſſe then a point; they are petie ioyes, peacocke ioyes, the ioyes of priſoners and poore pilgrimes.

Que. I ſhal like the better of this life eternall, if you giue me ſuch a taſte heere of eternall death, that I doe not feele it in the life to come. Can this eternall death be deſcribed?

Anſw. **It cannot, any more then eternall life; for as the heart cannot** comprehend **that one, ſo the tongue cannot expreſſe this other.**

Queſt. But what ſaith the Scripture of it?

Anſ. **Very terrible and fearefull things:** as,

Deut. 32.22. Fire is kindled in my wrath, and ſhal burne downe to the bottome of hel,

Pſal.

*Pſal.*11.6. Vpon the wicked he ſhall raine ſnares, fire, and brimſtone, & ſtormy tempeſts: this is the portion of their cup.

*Matt.*25.41. Depart from me ye curſed into euerlaſting fire, prepared for ỹ diuell & his angels. Theſe ſhall go into euerlaſting paine.

Reuelat. 20. 10. The diuell was caſt into a lake of fire and brimſtone, where the Beaſt & the falſe prophet ſhall be tormented, euen day and night for euermore.

*Chap.*21.8. The fearefull and vnbeleeuing, and abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all liers, ſhall haue their part in the Lake, which burneth with fire and brimſtone, which is the ſecond death.

2.*Theſ.*1.7.8.9. The Lord Ieſus ſhal ſhew himſelfe from heauen with his mighty Angels, in flaming fire, rendring vengeance vnto them that doe not know God, and which obey not the goſpel of our Lord Ieſus Chriſt: which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power.

2.*Pet.*4. God ſpared not the Angels that had ſinned, but caſt them downe into hel, and deliuered them into chaines of darkeneſſe to be kept vnto damnation.

Matth. 22.13. Binde him hand and foote, take him away, caſt him into vtter darkneſſe, there

there ſhall be weeping and gnaſhing of teeth.

Eſay 30.33. *Tophet* is prepared of old, it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimſtone, doth kindle it.

Chap. 33.14. The ſinners in *Zion* are afraid; feare is come vpon the hypocrites: Who ſhall dwel with the deuouring fire? who ſhall dwel with the conſuming burnings?

Queſt. And what ſay the Fathers of it?

Anſ. *Chryſoſtome* wiſheth that men in Tauerns and all places, would diſpute of hel: for the remembrance of hell will not ſuffer a man to fall into hell.

Auguſtine ſaith: From hell there is no redemption: for hee that is damned and drowned there, ſhall neuer come out. From hell there is no redemption: becauſe there neither can the father helpe the ſonne, nor the ſonne his father.

There can be found no friend, or kinſman which can giue a ranſome of gold or ſiluer, which now like couetous perſons they heape vp, ſuffering the poore to pine for pouertie, and periſh for hunger and cold. But theſe miſerable men ſhall be conſtrained to cry, What hath our gold profited vs? &c. *Wiſd.* 5. From hel there is no redemption: there is weeping and wailing, and none to pitie them: there is dolor,

dolor, and horror, and crying out, and none to heare them.

Gregory **saith**: After a moſt fearefull ſort, the wicked haue a death without death, an end without end, ceaſſing without ceaſſing; becauſe, that death euer liueth: that end euer beginneth; and that ceaſſing knoweth not how to ceaſſe.

Againe: In hell there is *vntollerable* cold, *vnquenchable* fire, the *worme* that neuer dyeth: an *intollerable* ſauour, *palpable* darkenes, and *ſcourgings* by whippers: the moſt fearefull *viſion* of diuells, the *confuſion* of ſinners, and *deſperation* of any good. There ſhall be a *double* hell: the one of intollerable *heate*, the other of ſurpaſſing *cold*.

Chryſoſtome **ſayth**: Let a man imagine ten thouſand hels, all is nothing to this, Of being ſeparated from Chriſt, to heare this voyce: *Depart from me yee workers of iniquitie*: to bee accuſed, that thou haſt not *fedde the hungrie, clothed the naked, &c.*

Bernard **ſayth**: Wee haue deſerued hell, where there is no *meate*, no *comfort*, none *end*: where the rich Glutton begged but *a cuppe of cold water*, and could not obtaine it.

Queſt. Are all thinke you, tormented there alike?

Anſw. **The leaſt torment ſhall be** endleſſe, comfortleſſe **and** remedileſſe; **yea**, *Gregory*

gorie saith, That as the same Sun shineth vpon all, but yet heateth not all alike: so the same fire of hell burneth all the wicked, yet it doth not burne al alike. As heauen hath many mansions of *glorie*: so hell hath many places of *horror*. According vnto the maner of the sinne, is the maner of the punishment.

The which if it be true, ought to keepe vs from abominable sinnes, that at the least there might be a mitigation of tormentes. For, mightie sinners shall be mightily punished: and, he that knowes his Masters will, and doth it not, he shall be beaten with many stripes.

These are the lessons, my good Auditor, which I haue shortly giuen you as a direction to die: and the Lord so sanctifie them vnto your soule, that whether you liue, you may liue to him, or whether you die, you may die to him: so that whether you liue or die, you may be his. Amen.

Now, to the end that all men may thinke of their end, and liue well, I haue inserted here, in loue to him, certaine prophetical verses, found in the pocket of a most religious yong Gentlemen, one M. Henrie Morrice, sonne to M. Morrice, Atturney of the Court of Wards; who, thinking euer of sodaine death, died sodainly in Milford lane, Septemb. 12. 1604. at the age of 23. yeares.

TWice twelue yeares not full told, a wearied breath
I haue exchanged for an happie death.
My course was short: the longer is my rest:
God takes them soonest, whom he loueth best.
For he that's borne to day, and dyes to morrow,
Loseth some dayes of rest, but moneths of sorrow.
Why feare we death, that cures all sicknesses,
Author of rest, and end of all distresses?
Other misfortunes often come to grieue vs:
Death strikes but once, and that stroke doth relieue vs.

He that thus thought of death, in lifes vncertaintie,
Hath doubtlesse now a life, that brings eternitie.

Liue, for to learne, that dye thou must,
And after come to iudgement iust.

This heauenly Meditation may well *be placed here.*

MY God, I speake it with a full assurance,
Faith will auow claime by appropriation;
My God, who keep'st this debter (Spirit) in durance,
Fettered with sinne, and shackled with temptation:
Oh, of thine endlesse mercy soone enlarge me,
Nor hell, nor sinne, nor ought beside shall charge me.

My soule may now be gone vnto her maker,
Maker of her, but not of her infection;
That is her owne, when Gods helpe doth forsake her:
Finall forsaking is not in Election:
For where he once by grace hath made his dwelling,
There may be striking, but there's no felling.

Earth,

Earth, what art thou? A point, a ſenſeleſſe center:
Friends, what are ye? An agy truſtleſſe triall:
Life, what art thou? A daily doubtfull venter:
Death, what art thou? A better lifes eſpyall:
Fleſh, what art thou? A looſe vntempered morter;
And ſickнes, what art thou? Heauens churliſh porter.

Sweete Ieſus, bid thy porter then admit me;
I hold this World and worlds delay in lothing:
If ought be on my backe that doth not fit me,
Strip me of all, and giue me brideall clothing:
So ſhall I be receiued by my liuery,
And priſoners ſoule ſhall ioy in gaole deliuery.

Veni Domine Ieſu, veni citò.

The ſumme of this direction.

Mors tua, mors Chriſti, fraus mundi, gloria cœli,
Et dolor inferni, ſunt meditanda tibi.

Thinke oft on death (thine owne, and Chriſts)
this Worlds deceitfulneſſe,
The ioyes of Heauen, the paines of Hell,
in which is wretchedneſſe.

Suprema cogita: cor ſit in athere:
Fœlix qui didicit mundum contemnere.

A Confeſsion of Faith,

penned by ANNE DOWNAM wife to GEORGE DOWNAM *Doctor of Diuinitie, and now Biſhop of Derrie in Ireland, in the time of her ſickneſſe; in which Faith ſhe ended this life, March* 18. 1615.

FOraſmuch as it hath pleaſed God my moſt merciſull and louing Father, by his meſſenger ſickneſſe and infirmitie, to ſummon mee to appeare before his diuine preſence in ſhort time; and ſeeing before mine eyes dayly, how they that are his deareſt children, in that laſt and finall end, are many times through the extremitie of their paine, or the trouble of their minds, or the malice of our grand enemie, or the idleneſſe of their braine through want of ſleepe, and diuers other griefes, as ſome to haue their ſenſes taken from them by Apoplexies and dead Palſies, and ſome it hath pleaſed God to ſtrike with ſudden death: in all which caſes they haue

bene

bene vnable by ſpeech to giue an account of the hope that is in them, to Gods glorie, their owne comfort, & the comfort of their friends about them; theſe things did moue me, before I am come to the height of any of theſe infirmities, to let it appeare vnto my friends and children, howſoeuer it ſhall pleaſe God to deale with me, that this is the faith that I haue liued in, and in this faith, God ſo aſſiſting me, will die. And firſt, I do beleue, and with my heart, and all the powers of my ſoule acknowledge, that there is a Deitie, that is, one onely Father and euerliuing God, without beginning and without ending, the fountaine of truth, infinite in power, wiſedome and goodneſſe, without bodie, parts or paſſions; the maker and preſeruer of all things viſible and inuiſible. And in vnitie of this Godhead there be three perſons, of one ſubſtance, power and eternitie, the Father, the Sonne, and the holy Ghoſt. The Sonne which is the Word of the Father, begotten from all eternitie of the Father, the very and eternall God, of one ſubſtance with the Father, tooke mans nature in the wombe of the bleſſed virgin *Marie* of her ſubſtance: ſo that two perfect and whole natures, the Godhead and the manhood, were ioyned in one perſon, neuer to be deuided, whereof is one Chriſt, very God & very man; who ſuffered, was crucified, dead, and buried,

to

to reconcile his Father to vs, and to be a sacrifice not onely for originall guilt, but also for all actuall sinnes of the faithfull; and not for the sinnes of the great and excellent seruants of Gods alone, but euen for me also his poore and vnworthy seruant, for whom I do beleeue he hath wrought the worke of my redemption wholly and perfectly; neither was there any thing done by my selfe, or any bodie else, but by himselfe, neither did any thing concurre in or to the iustifying of me, or any other, but onely the free mercies of God and the merits of Christ Iesus, who hauing satisfied the iustice of God for vs, and payed our ransome, hath freed vs from the curse of the law. I detest my owne workes, and do freely confesse that I am not of my self able to think a good thought, and therefore am farre from doing any thing towards my iustification. I do most constantly beleeue that the bloud of Christ hath purged all the faithfull that do alreadie rest in the Lord, and all others that do or shall beleeue in him, and that there is no other way to come to the kingdome of heauen, but by him: he being the way, the truth, and the life, who after he had finished the great and vnspeakable worke of our redemption, did truly arise from death to life, and tooke againe his body, which before was crucified, and all things pertaining to the perfe-

ction

ction of mans nature; in which he moſt glorioufly aſcended vp into heauen, and there ſitteth on the right hand of the power and maieſtie of his Father, a continuall Mediator for the faithfull, and that he ſhall come againe at the laſt day, to iudge both the quicke and the dead, of whoſe kingdome there ſhall be no end. I do alſo beleeue in the holy Ghoſt, the third perſon in Trinitie, the Lord and giuer of life, proceeding from the Father and the Sonne, that he is of one ſubſtance, maieſty and glorie with the Father and the Sonne, very and eternall God, who ſpake by the Prophets, and by whoſe inſpiration the holy and ſacred Scriptures were penned, by the pennes of holy men of God: And I do beleeue that therein is contained all things neceſſary to our ſaluation, and all that we are moſt neceſſarily to beleeue, & I do with my heart yeeld my conſent to this truth, that they are the word of God, the rule of faith, truth and righteouſneſſe; and that they are a token of the ineſtimable loue of God vnto his Church, in that he hath ſo graciouſly giuen them, and ſo wonderfully preſerued them through ſo many ages, and kept them pure and vnſtained, from all errors and pollutions of wicked and prophane heretickes, and ſo I truſt will do vnto the end. I do beleeue that there is a viſible Church of Chriſt, that is, a congregation

of faithfull people; in the which the word of God is truly preached, and the two holy and sacred Sacraments, rightly and duly administred according to Christs Institution. The head of this Church is Christ Iesus; the preseruer, enlightner and guide is God the holy Ghost. And I do beleeue that this holy companie, howsoeuer dispersed ouer the face of the whole earth, yet they do communicate and partake together, of all the mercies of God in Christ Iesus; and I do trust to find forgiuenesse of my sins at the hands of God the Father For Iesus Christs sake, as all the faithfull shall. And I do beleeue the resurrection of the body at the last day, when I and all other which do or shall sleepe in the dust, shall arise againe, and I shall see God with these eyes, and no other for me; and shall for that which Christ Iesus hath done for me, receiue euerlasting life, and an eternall inheritance in the kingdome of heauen. Into the hands of this blessed Trinitie, I do commend both my soule and body; come life, come death, come prosperitie, come aduersitie, come what shall please God, in him I haue set my hope, who I know is both willing and able to keepe that which is committed vnto him, and vnto him I do ascribe all honour, power, praise and dominion, from the ground of my heart for euermore.

A FVNERALL ELEGIE.

1617.

BIBLIOTHECA RODLEIANA

TO

My Reuerend Friend,

M. D. HILL:

In pious memorie

OF

That worthy Matrone,

His right vertuous and religious

Wife,

MARGARITE WYTS,

(*Late Widow of the reuerend* D. HADRIANVS SARAVIA)

Deceassed.

An Elegie.

ALL, that in all this wide *World* is inclos'd,
Is of *Two Kindes* (and diuers, too) compos'd:
Mortall the one: *Immortall*, th'other ſort,
Exempt from *Death* (which ſpilleth worldlings ſport)
And vnto each a diuers place is giuen:
Th'one droops on earth: the other dwels in heauen.
For, all, aboue bright *Cynthia's* ſiluer Car,
Liues out of feare, from *Death* and danger far:
Farre from corruption, and as free from *Change*,
Selfe-ſtable euer, neuer ſelfely-ſtrange:
Neuer transform'd, nor transſubſtantiate:
Sith, neither ſubiect to the power of *Fate*,
Neither obnoxious to thoſe combers riſe,
Cares, ſnares and ſurfaits, that do combat Life.
And, all, beneath her many-formed *flame*,
That ſoiourns here amid this fickle *frame*,
(Whether, the winged *Myriades* of the skie,
Whether the *Millions* of the *Ocean's* frie:
Whether, the *Legions* in the woods and groues,
Of ſauage heards, or of domeſtick droues)
All, all, do dye: All are to *Death* inthrall'd:
And, for their *dying*, are here *Mortall* call'd.
But, chiefly *Man*, though in his better part,
Moſt like to *God*, in This, moſt like to ſmart:
So that his *Reaſon* (though *diuine*-inſpir'd)
Seemes ouer-rated, or too deare acquir'd)
Yet, if kinde *Nature* nobly had decreed,
By certaine and irreuocable Deed,
None but the vicious and *the leud to dye*,
(The *vertuous* liuing here eternally)

There

There were ſome comfort in Man's wretched caſe,
And *Nature* then might bold a Mothers place,
But, when we ſee the *Wicked* (for the moſt)
Liue long, and luſty, ruling all the roaſt,
Though neuer *turning*, or *returning* quicke
(As Swine, or Dogs) their vomite to re-licke
While (for the moſt) the *Godly* ſoone are gone,
Or daily going, deadly laid vpon
By humane malice, or ſome hand diuine:
O! fleſh and bloud, how can it not repine?
Alas! to ſee a goodly field of *Wheate*,
All burnt with *lightning*, or with *haile*-ſtones beat
(When the full Eares, humbling their floury top,
Were euen, as ready, with a gratefull crop,
To thanke the Husbandman for his taken toyle,
His coſt and care, his ſweat, his ſeede and ſoyle:)
While ſafe the *Tares*, *Cockle*, and *Darnell* reſt,
With *Thornes*, and *Thiſtles* that the *Corne* oppreſt:
O! Who ſo conſtant, but would grieue and grudge
(*If not a Chriſtian*) at th'All-ordering Iudge:
And wag his head at Heauen (weake earthly worme!)
Againſt the Author of that angry ſtorme?
Such is thy caſe ſuch was thy heauy croſſe:
To loſe thy *gold*, when others kept their *droſſe*:
To haue thy veſſell, *full of vertues*, ſplit;
Where *lighter* Keeles, and emptie neuer hit:
To be bereft ſo ſweet, ſo *ſainct a Wife*:
While here be left Harpies, and *Hels of life*.
But, I haue *learn'd* and *thou* haſt *taught* (my *Hill*)
We muſt content vs with our Makers will;
The rule of Right, diſpoſing all that is:
And *ordering all things to the good of his*.
So, for Her *good* (thy *good*) was His good pleaſure,
To ſnatch ſo *ſoone thy Margarite* hence, thy Treaſure,
Thy *Pearle* (indeede, the *Iewell* of her kinde,
For worth and wealth of body and of minde)

Try'd

Try'd in her cradle, train'd from tendreſt youth
Vnder the *Croſſe*, *for* CHRIST'S eternall *Truth*.
Forſaking *Gaunt* for th'holy *Goſpel's* ſake;
Lands, goods, and aire, which nature deare doth make:
Flying from *Antwerp* (in poore *Beggers* weede)
The *Spaniſh fury*; in a fearefull-*needs*;
With her deare Parents toſſed to and fro,
Right noble Parents, partners in her woe.
Her *Aprill* paſt, her *Sommer-age* prepares,
It much leſſe dangers, not much leſſer cares:
In Houſ-hold charge, vnder her *Virgin* ſway,
Her puiſne *Orfan-ſiſters* to defray.
For, her owne Father, *Nature* had vn-hous'd:
And *Metkerck* had her Mother re-eſpous'd:
(Renown'd *Sir Adolph*, of whoſe noble ſtuffe,
Little is nothing, and much not ynough,
To be recorded: But his ſtile and ſtate,
Learne of *S. Butolph* neareſt *Aldergate*)
And, He releaſt, and She deceaſt ſoone after,
Moſt worthy Mother of ſo worthy Daughter.
Religious Lady, leauing by her will,
Charge to her children to perſeuer ſtill
In *Truth's* profeſſion: and Here, rather reſt,
Though poore and meane: then, to be re-poſſeſt,
Returne to *Flanders* (on the beſt condition)
To be re-plung'd in *Romiſh* ſurperſtition.
And well her Will her valiant ſonnes obſeru'd,
Both *Seriant* Maiors (as both well deſeru'd,
In *Faith's Defence*, by wounds yet healed ſcarce)
To both thoſe braue *Naſſauvian ſonnes of Mars*.
So did the reſt: but beſt my *Margarite*
Executrix (her yeares and vertues right)
All which ſhe paſt, and with ſo pure report
Fitting the mirrour of her ſexe and ſort:
Such exercile of euery *Houſe-wifes part*,
Such honeſt *ſhift*, ſuch *thrift*, ſuch *wit*, ſuch *art*:

Such

Such *modeſty*, ſuch *grauity*, ſuch *grace*,
Such *ſpeech*, ſuch *ſilence* (ſuiting time and place:)
Such due *deuotion*, ſuch *diſcretion* ſeen,
As ſeemed nearer *ſixty* then *ſixteen*.
How well, and worthy of her former fames,
She did demeane her with two *noble Dames*,
In *honour'd ſeruice* (many yeares, with Each:)
With praiſe and loue, without the leaſt impeach:
Palauicine, and *Haſtings* will auouch,
(Though now new-nam'd: that *Cromwell*, and this *Zouch*)
So *vertuous* both, that (for ſo long together)
None but ſo *vertuous* could haue *ſerued* Either.
Such was her *Minor-age*: ſuch *Mayden-life*:
Such *Woman ſtate*: and ſuch ſhe was a *Wife*,
To (*My*) *SARAVIA*, to whoſe *reuerend Name*,
Mine owes the honour of *du BARTAS fame*.
For (*as our London* (elſe for *drought*, vn-done)
Sucks from the Paps (the Pipes) *of Middelton*,
(*Whoſe memorie, mine neuer ſhall forget*,
But to Hughe's name adde *the ſur-name of Great*,
For his great Worke) abundant *ſtreames, to drench*,
Coole, clenſe, and cleere: *and fearefull flames to quench*.)
From th'ample *Ceſterns* of his Sea of *skill*,
Suckt I (*my ſuccour*) my ſhort ſhallow *Rill*,
The little *All*, I can (and all I could
In *three poore yeares*, at three times: three yeares old.)
His loue and labour apted ſo my wit,
That when *Vrania* after rapted it,
Through heau'ns ſtrong working, weaknes did produce,
Leaues of delight, and *fruites of ſacred* vſe:
Which, had my *Muſe* to our either *Athens* flowne,
Or follow'd him, had bene much *more mine owne*,
Then was the fault that ſo it fell not out.
(*But prais'd be God, who pleas'd to bring about*
His better will, to better mine: leſt I,
Too puffe with knowledge, ſhould be huffe too high.)

How

Howbeit, Him needs muſt I honour much:
And her, for him, and for her ſelfe: ſith *ſuch*
(When *ſuch* ſo *few*: in ſuch an age as this;
So foule, ſo falſe, ſo full of *vanities*)
So milde a Child, ſo meeke a Seruant, rather:
So louing Nurſe to one, leſſe *Pheer* then *Father*,
(So weake and wayward, thorough Ache and Age,
As ſtill in *Patience* ſteept her *Pilgrimage*:)
O, happy Hee! ſo, happy She the while:
Till He, more happy, left her *Widdow's* ſtile.

Whence-forth, ſequeſtred from all publike ſight,
From all occaſions that might moue Delight:
As heartie ſorry as in habite had,
Teares in her eyes, Sighes in her breſt ſhe had
(As grieued Turtle on the greene-leſſe Spray
Grones, and bemones her in a Mourneſull Lay,
Lamenting many Months in heauy Cheere
Her loſſe (alas!) Her louing *Father-Pheere*:
Reſolued chaſtly, not to change her Life,
Her Widdow ſtate, to be a ſtately Wife:
Still keeping home; ſtill tasked, ſober, wiſe,
In Huſwifes Vſe, or holy exercíſe.

Or, if at length ſhe looked out of Doore,
'Twas but to viſite ſome weake, aged, Poore,
Some wofull Woman, or ſome wretched wight,
Through ſome diſaſter, in diſtreſſefull plight:
Some long Sicke Neighbour, or ſome Needy ſoule
With timely Comforts of her Bag or Boule:
Or, on the *Sabaoths*, or the *Lecture Dayes*,
To *heare* and *learne*, to *reade*, *and pray*, and *praiſe*.
Such was thy *Margarite*, *morally diuine*:
Maid, Widdow, Wife (*Hil*) till thou hadſt her Thine.
This, I record: to *Thee* belongs the reſt:
If here I lye, do thou deny my *Teſt*,
Or teſtifie vnder thy hand with Mee,
That *Such* She was, and *Such* Shee was to Thee:

And,

And, to that end, inſert Thy *Paragraph*,
Before, or after her ſad *Epitaph*.
Or, if thy *Griefe* as Yet permit thee Not,
Make Me thy *Proxie*: for right well I wot,
Will-nill thou *Hil*, Thou canſt not but auer,
That *Such* Shee was as I haue vouched Her;
And *Such* to Thee, well witneſs'd by her *Will*,
Bequeathing All to her deare *D. Hill*;
And more then ſo, by a deare *Mother's* Smart,
Thy glad-ſad Partner in a *dead-liue part*.
(Her firſt and laſt) vnhappy-happy Boy,
Which coſt Her life, and Thee thy lifes beſt ioy.
Such then ſhe liu'd and dy'd, for ſuch muſt *dye*,
Yet ſuch ſhall liue, here, and *eternally*.
So ſhe; ſo ſhe (though ſodaine from thee tooke)
Shall *liue* with *thee*, in *this* thy liuing *Booke*,

These Verſes following, are in a Marble Monument, in the Chancell of Saint *Bartholomews* pariſh neare the *Exchange* in *London*.

TO GODS GLORIE.

In pious memorie of the nobly-*vertuous, and religious Matrone,* MARGARITE, Wife of ROBERT HILL, *Doctor of Diuinitie,* and Paſtor of this Pariſh.

HEere lies a Margarite, *that the moſt excell'd,*
(*Her Fathers* Wyts, *her Mother* Lichtereueld,
Rematcht *with* Metkerk) *of* remarke *for birth,*
But much more gentle *for her* genuine *worth:*
Wyts (*rareſt*) Iewell (*ſo her name beſpeakes*)
Vertues bright Load-ſtarre, *to inlight her* Sexe.
In pious, prudent, peacefull, praiſe-full life,
Fitting a SARA *and a* Sacred's *Wife,*
Such as SARAVIA, *and* (*her ſecond*) HILL,
Whoſe ioy of life Death *in her Death did kill.*

Quim piè Obijt, Puerpera, } *Salutis,* 1615.
Die 29. Iunij, Anno } *Ætatis,* 39.

Pignus Amoris } *ac Mœroris* { *Poſuit* Rob. Hill.
Signum Honoris } { *Compoſuit* Ioſ. Syl. *Vxor*

Loquitur poſt funera virtus.

FRom my ſad cradle, to my ſable cheſt,
Poore Pilgrime, I did finde few moneths of reſt.
In Flanders, Holland, Zeland, England, all,
To Parents, troubles; and to me did fall.
Theſe made me pious, patient, modeſt, wiſe:
And, though well borne, to ſhunne the gallants guiſe.
But now I reſt, my ſoule where reſt is found,
My body here in a ſmall peece of ground.
And from my Hil, that Hill I haue aſcended,
From whence for me my Sauiour once deſcended.
Liue yee to learne, that die you muſt,
And after come to iudgement iuſt.

MARITVS MOESTISSIMVS.

Thy reſt gaues me a reſtleſſe life,
Becauſe thou waſt a matchleſſe wife.
But yet I reſt in hope, to ſee
That day of Chriſt, and then ſee Thee.

MARGARITA a Iewell.

I, like a iewell toſt by Sea and Land,
Am bought by him who weares me on his hand.

MARGARITA, MARGARETA.

Margarita beat, ſed Margareta beauit:
O vtinam poſſet dicier, iſta beat.

One night, two dreames made too propheticall:
Thine, of thy Coffin; mine, of thy Funerall.

If Women all were like to Thee,
We Men for Wiues ſhould happy bee.

——Nata Brugis Flandrorum:
Hæc Natalis erat dilectæ coniugis, vrbs hæc
Fœmineo ſemper nobilitata choro.

R. H.

Margarita ſurrepta eſt, mons maruit.

A CONSOLATORIE EPISTLE against all crosses.

CHristian Reader, as before I haue armed thée against the feare of Death, so in the end of this Booke, I would faine arme thée against the feare of all dangers. I cannot doe it better, then by recalling to thy mind the temptations of Christ, set downe in that Epistle, which once I presented to an Honourable Person in this Kingdome. And the rather, because I feare that a new Dedication of that Booke vnto him, will put out mine from that worthie mans Workes; who hath done more good by his one hand, in this Church, then the most haue done by both theirs. For thy comfort therefore vnderstand with me, that as Iohn the Baptist was in one Desert, so our Saviour Christ hée was in another:

The Lord *Russell*. Sathans sophistrie. Maister *Perkins*, who had the vse onely of his left hand. Matth. 3. Matth. 4. 1.

but as these two differed in their being in the world: so did they not accord in their being in the wildernesse. Iohn was with some men, Christ with none; Iohn was with wild men, Christ with wild beasts; Iohn was preaching, Christ praying; Iohn was baptizing, Christ fighting; Iohn was feeding, Christ fasting; Iohn was encountring with diuells incarnate, Christ did encounter with the prince of those diuels. From Iohn preaching in the desert, learne we diligence in our calling: from Christ tempted in the desert, see we troubles in our calling: [a] Many are the troubles of the righteous, but the Lord deliuereth them out of all.

a Psal.34.19

If it please you but to reade the storie of the Gospell, amongst many other things you shall see set downe, that monomachy or single combat, which was, hand to hand, betwixt Christ and the diuell. And, as for Christ Iesus, you shall see him fasting, fighting, conquering. Fasting, and an hungry, to shew he was Man: fighting, and encountring, to shew hee was Messiah; and conquering, and triumphing, to shew hee was God. And as for the Diuell, you shall see him obiecting, answering, flying. Obiecting, that [b] Christ might despaire: answering, that hee might presume: and flying, when he could not ouercome.

b Mat.4.3. Mat.4.6. Mat.4.11.

In

In Christs temptations, wee see the estate of the [c] Church; in Sathans assault, wee see his malice to the [f] Church. Is Christ tempted? Thinke it not strange, if we fall into [g] temptations. For, the griefe of the head, is the griefe of the [h] members: and the temptation of Christ, sheweth the temptations of [i] Christians. It is true of Christ, that [k] by many tribulations hee did enter into the Kingdome of God: that [l] our high Priest was consecrated by afflictions, that so hee must suffer and enter into his [m] glorie.

c 1.Pet.2.21
f 1.Pet.5.8
g Ioh.15.20.
h 1.Cor.11. 26
i Ioh.15 20.
k Act.14.21.
l Hebr.2.10.
m Lu.24.26

Hee is no sooner borne into the world, but hee is [n] hunted by Herod; baptized at Jordan, [o] but Sathan setteth on him: a Preacher of repentance, but the [p] Scribes proscribe him; to [q] worke miracles, but the Pharisees slander him. Hee is no sooner to suffer, but the [r] Diuell assaulteth him; apprehended, but the [s] Iewes deliuer him; deliuered, but [t] Herod derides him; derided, but [u] Pilate condemnes him; condemned, but the [x] Souldiers abuse him. Is hee on the Crosse? the [y] people will not pitty him; Is he risen? the high Priests will [z] belie him. In a word, is he vpon earth? hee is tempted in his [*] person; Is he in heauen? hee is [a] tempted in his members. Thus the life of Christ was a warfare vp-

n Matt.2.14
o Mat.3.16. 4.1
p Ioh.7.1
q Lu.11.15.
r Ioh.12.27
s Ioh.18.28
t Lu.23.11.
u Lu. 23.24.
x Mat.27.27
y Mat.27.39
z Mat.28.15
* Lu.11.16.
a Act.9.4.

on earth, and the life of Christians must be a warrefare vpon earth. We liue heere in a Sea of troubles: the Sea is the world, the Waues are calamities, the Church is the shippe, the Anker is hope, the Sayles are loue, the Saints are passengers, the Hauen is heauen, and Christ is our pilote. When the Sea can continue without Waues, the shippe without tossings, and passengers not be sick vpon the water, then shal the Church of God be without trialls. We begin this voyage so soon as we are borne, and we must saile on till our dying day.

We doe reade in Gods Word of many kinds of temptations: God, Satan, Man, the World, and the Flesh, are said to tempt. God tempteth man, to trie his obedience: Satan tempteth man, to make him disobedient: Men do tempt men, to trie what is in them: & Man tempteth God, to try what is in him: the World is a tempter, to keepe man from God: & the Flesh is a tempter, to bring man to the diuell. So God tempted [a] Abraham in the offering of his sonne: Satan [b] tempted Iob in the losse of his goods: a [c] Queene tempted Salomon, in trying his wisedome: Men [d] tempted God by distrust in the desart: the World tempted Demas, [e] when hee forsoke the Apostles: and the Flesh tempted Dauid, [f] when he fell by adultery. Doth God tempt

a Gene. 22.
b Iob 1. 18.
c 1. Reg. 10. 1
d Exod. 17. 3
e 2. Tim. 4. 10
f 2. Sa. 11. 4.

tempt vs: take héed of hypocrisie: doth Satan tempt vs: take héed of his subtilty: doth man tempt man: take héed of dissembling: doth man tempt God: take héede of inquiring: doth the world tempt man: take héed of apostasie: doth the flesh tempt man: take héed of carnalitie. But doe we so: are wée wary of these tempters: No, wée are not, and therefore we fall. We fall on the right hand by temptation in prosperitie, and wée fall on the left, by temptations in aduersity: of the one it may be said, it hath slaine thousands: of the other, that it hath slaine tenne thousands. 1.Sam.18.

When we come and sée cities dispeopled, houses defaced, and walles pulled downe, we say, The Souldier hath béene there: and when we sée pride in the rich, discontent in the poore, and sinne in all, we may iustly say, The tempter hath béene there.

Now, of all other temptations, it pleaseth God to suffer his Church to be tempted with afflictions. It is neuer frée, either from the sword of Ishmael, which is a [a] reuiling tong: or the sword of Esau, a [b] persecuting hand. Neyther was there yet euer Christian man found, who had not his part in the cup of affliction. We must drinke of the [c] same cup our Master did: [d] the Disciple is not aboue his Master. a Gen.21.9 b Ge.27.41. cMat.20.23 dMat.10.24

Reasons why God doth afflict his children.

The reasons why God doth visit vs thus with afflictions, are: 1. to humble vs: 2. to weane vs: 3. to winnow vs: 4. to preuent vs: 5. to teach vs: 6. to enlighten vs: 7. to honour vs: 8. to cure vs: 9. to crowne vs: 10. to comfort vs: 11. to protect vs: 12. to adopt vs. And last of all, to teach and comfort others. To [a] humble vs, that we bee not proud: [b] to weane vs that wee loue not this world: to [c] winnow vs, that we be not chaffe: [d] to preuent vs, that we doe not sinne: [e] to teach vs, that wee be patient in aduersity: [f] to inlighten vs, that we see our errours: [g] to honour vs, that our faith may be manifest: to cure vs, that we [h] surfet not of security: to [i] crowne vs, that we may liue eternally: to [k] comfort vs, that he may send his Spirit: to [l] protect vs, that he may guide vs by his Angells: to [m] adopt vs, that wee may be his sonnes: [n] and to teach others, that they seeing how sinne is punished in vs, may take good heede it be not found in them: that they [o] seeing our comforts in troubles, may not be discouraged in the like trialls.

a Eccl.3.10.
b Psa.119.67
c Lu.22.31.
d Psa.119.71
e Psal.39.9. 40.1
f Gen.42.21
g Iam. 5. 11.
h Deut.32.15
i 2.Tim.4.7.
k Iob 6. 33.
l Acts 12.7.
m Heb.12.7
n 2.Pet.2.5.
o 2.Cor. 1.6

Thus a Christian mans diet is more sowre then sweet: his physicke is more aloes then hony: his life is more a pilgrimage, then a progresse: and his death is more despised then honoured. This, if men would thinke

thinke of them before, afflictions would be as welcome to the soule of man, as [a] afflicted Ruth was to the field of Boaz. But, because we loke not for them before they come, thinke not on Gods doing when they are come, and doe desire to be happie, both heere, and heereafter: therefore we can away with the name of Naomi, but in no case would we be called [b] Mara. Wee [c] see the Sea, not the Whale: the [d] Egyptian, not the saluation: the [e] Lions mouth, not him that stoppeth the Lions mouth. If we could see God in our troubles, as [f] Elisha did in his, then would we say: There are more with vs, then there are against vs. But because wee doe not, therefore at euery assault of the Assyrians, wee say, as the seruant to [g] Elishah did: Alas Maister, what shall we doe? and with the Disciples: [h] Careſt thou not, Maister, that we perish? Yet it is good for vs to suffer affliction. [i] Blessed is the man that endureth temptation: for when he is tried, he shal receiue the crowne of life, which the Lord hath promised to them that loue him. It is [k] commanded by God, [l] practised by Christ, [m] yelded to by the Saints, [n] assigned by Gods prouidence, and good for vs each way. Wee are Gods [o] trees, wee shal grow better by pruning: Gods pomander, smell better by rubbing: Gods spice, be

* Ruth. 2.8.

b Ruth.1.20
c Ionas 1.15
d Exo.14.11
e Da.6.16.22
f 2.Reg.6.16
g 2.Reg.6.15
h Mar.4.38.
i Iam.1.12. Iob 5.17.
k Pro.3.11.
l Matth.4.2.
m 2.Tim.3.12.
n Pſa.119.71
o Pſal.1.4.

be more profitable by bruising: and Gods conduits, wée are the better by running.

2 2.Cor.4.17 Let vs suffer afflictions, they are [a] momentany in respect of time: [b] fauours, if wée respect Gods loue, and a meanes to bring vs to the kingdome of God. If they did consume vs, we might wish them an end: but

b Phil.1.29.

c Act.14.21 1.Pet.1.5. they doe [c] purge vs, let vs be content. They are Gods fanne, we are Gods wheat: they are Gods boulter, we are Gods meale: they are Gods [d] flame, we are Gods bush: they are Gods [e] cords, we are Gods sacrifice: they are Gods furnace, we are Gods gold. The wheat wil not be good without the fan, nor the meale without the boulter, nor the bush without the flame, nor the sacrifice without the cords, nor the gold without the furnace. They are trials, not punishments, if we be sons: punishments, not trials, if we be slaues. Let vs then beare them, they [f] wil haue an end: ioy [g] wil follow: they [h] shew vs our weakenes: [i] they moue vs to pray: they [k] shew wée are in the path-way to Heauen: and [l] make vs contemne this present world. By them [m] wée learne to repent vs from sin past, [n] to take héede of sinne present, and to fore-sée sinne to come. By them we [o] receiue Gods spirit, [p] are like to Christ: are acquainted [q] with Gods power: haue [r] ioy in deliuerance: know the benefit of prosperity: are made

d Exod.3.
e Gen.23 9.
f Psal.37.37.
g Psa.126 5
h Isa.38.10.
i Hos.5.15.
k Luk.24.26
l Eccl.1.2.
m 2.Sa.24.17
n Gen.39 9.
o Acts 2.2.
p Phil. 3.10.
q Dan.3.17.
r Exod.13.1.

made more hardy to suffer: and [a] haue cause to practise many excellent vertues. They cause vs (as one sayth) to seeke out Gods promise: the promise, to seek faith: faith, to seek praier: and praier, to finde God. [b] Seek, and yee shall finde: [c] call, and hee will answere: [d] waite, and he will come. I am to write an Epistle, I must not be long. Iobs [e] messengers came not so fast on him: but Iobs afflictions may come as fast vpon vs. Hath Dauid slaine [f] a Beare? hee shall encounter with a Lion: hath he killed a Lion? he must fight with Goliah: hath he subdued Goliah? he must make a rode vpon the Philistims: are the Philistims conquered? [h] Saul will assault him. Remember Dauids troubles, and fore-see what may be our troubles. The more righteous we are, the more manifold are our troubles: and the better wee are, the better we may endure them.

But, as our troubles are many, so are our deliuerances many: God will deliuer vs out of all. He that deliuered [i] Noah from the flood, [k] Lot from Sodome, [l] Iacob from Esau, [m] Ioseph from Potiphar, [n] Moses from Pharaoh, [o] Israel from Egypt, [p] Dauid from Saul, [q] Eliah from Achab, [r] Elisha from the Syrians, [s] Naaman from his leprosie, [t] Hezechiah from the plague, [u] the three Children from the fire, [x] Daniel from the Lions, [y] Ioseph

a 1.Pet.1.
b Matt.7.7.
c Iob 22.27
d Hebr.2.3.
e Iob 2.
f 1.Sa.17.37
g 1.Sa.18.27
h 1.Sam.21
i Genes.7.
k Genes.19.
l Genes.33.
m Ge.41.54
n Exod.9.
o Exod.12.
p 1.Sam.19.
q 1 Reg.21.
r 2.Reg.6.
s 2.Reg.5.
t Esay 38.
u Dan.3.
x Dan.6.
y Matt.6.

seph from Herod, the Apostles [a] from the Iewes, [b] and Christ from the Diuell: he, euen he, will eyther deliuer vs from trouble, or comfort vs in trouble, or mitigate troubles when they come vpon vs.

a Acts 5.
b Matth. 4.

He, he hath promised to doe it, and he that hath promised, [c] is able to doe it. And this he doth sometimes by no meanes, sometimes by small meanes, sometimes by ordinary meanes, sometimes by extraordinarie, sometimes contrarie to all meanes. By no [d] meanes, he cured a Cripple at Bethesda: by [e] small meanes he fed fiue thousand in the Desert: by [f] ordinarie meanes, hee was brought from the Pinnacle: by meanes extraordinary, he was prouided for [g] in hunger: and contrary to all meanes, were the [h] three Children preserued in the furnace of fire.

c Rom. 4. 21.
d Iohn 5. 9.
e Iohn 6. 12.
f Matt. 4. 7.
g Math 4. 11
h Dan. 5.

Let man therefore [i] comfort himselfe in the Lord: [k] after two dayes hée will reuiue vs, and the third day he will raise vs vp againe: [l] Heauinesse may endure for a night, but ioy will come in the morning. [m] Doubtlesse there is a reward for the righteous: verily, [n] God retaineth not his wrath for euer. Could hée ouercome the world, and can he not ouercome many troubles in the world? Yea, let one plague follow another, as one Quaile sings to another: yet, as the

i 1. Sa. 30. 9.
k Hos. 6. 2.
l Psal. 30. 5.
m Pro. 58. 11
n Mich. 7. 8.

o Viper leaped on Paules hand, and forth- o Acts 28. 3.
with leaped off againe; ſo one trouble ſhall
leape vpon the righteous, & anone leape off
againe: p though he fall, he ſhall riſe againe, p Pſal. 37. 24.
the righteous ſhall not be forſaken for euer.

If he hath deliuered vs from the guilt of
our ſinnes, he will deliuer vs from the pu-
niſhment of our ſinnes. Let vs therefore be
patient in trouble, conſtant in hope, rooted in
loue: let vs wait, and he wil come; call, and
he will heare; beléeue, and he will performe,
repent vs of our euill committed againſt
him, and he wil repent of his euils intended
againſt vs. He is ouer vs by his prouidence;
about vs by his Angels; in vs by his Spirit;
with vs by his word; vnder vs by his pow-
er; and vpon vs by his Son. In him is our
help, from him is our comfort, by him is our
victory, and for him is our trouble. q In thée q Pſal. 25.
haue I truſted, ſaith a King: r who euer was r Iob 5.
confounded that truſted in the Lord, ſayd a
friend? and as Elcanah was to s Hannah, in s 1. Sam. 1. 18
ſtead of many ſons, ſo God is to his in ſtead
of many comforters. Of other comforters,
we may ſay, as Iob did of his friends: t Sil- t Iob 16. 2.
ly cõforters are you all. They wil leaue vs,
as Pice doe a ruinous houſe: but the Lord,
(like a u Ruth to Naomi) wil neuer leaue vs u Ruth. 1. 16
nor forſake vs: eſpecially in the houre of
death, x which is in remembrance bitter x Eccl. 41. 1.

to

to great men: in that houre of death he will
a Lu. 16.26. be with vs, and command his [a] Angells to
b Isay 57 2. take charge of our soules, the [b] earth to be as
c Luke 23. a bed for our bodies: that so the one [c] may go
into glory, the other reserued in hope of like
d Phil. 3.20. glory, [d] and be made one day like vnto the
glorious body of Christ Iesus. Thus (Christian Readers) you haue seene the righteous
e Psal. 137. in afflictions; as [e] Israel was in Babylon:
f Zach. 4 6. and that the Lord like [f] Zorobabel, is ready
to deliuer them. Though in troubles
g Mat. 8.40. Christ seemes as in the [g] shippe to sleep, yet
in deliuerance hee awakes as a man out of
sleepe, and as a Giant refreshed with wine.
Hee will rebuke the waues and windes of
troubles and persecution, and they shall flie
h Iud. 4.17. before him, as [h] Sisera did before Debora,
i 1. Sam. 14. and the [i] Philistims before Ionathan and his
seruant. And as Christ asking the woman
k Iohn 8. of her accusers, she answered: [k] There was
none: so in the end aske a Christian of his
troubles, and he will say; There are none.
He is a buckler for our left hand, & a sword
in our right: hee is an helmet on our head,
and harnesse for our body. We shall looke vp
l Exodus 14. on troubles, as [l] Israel did vpon the Egyp-
m 1. Sa. 17. 52 tians, as the [m] Iewes did on Goliah, and as
the Grecians did on Hector, to triumph o-
uer them: and as the Angell said to Ioseph;
n Mat. 2 20. [n] They are dead that sought the childs life;

so

so the Spirit shall say to the afflicted, They are dead that doe seeke your life. A day of deliuerance, a yeere of Iubile will come, and then [o] Ioseph shall be out of prison, [p] Iacob out of seruitude, and [q] Iob shall lie no more in the dust of the Earth. If our afflictions were plagues, as to the Egyptians: curses, as to Cham: destruction, as to Sodome: desolation, as to Israel: then had wee cause to flie from them, as Moses did from that miraculous serpent. But since they are but the trials of faith, corrections of a Father, visitations from the Bishop of our soules; since they are as Phlebotomy to a Pleurisie, and a purgation to a Plethora, they are to bee endured with all patience. [r] Let vs comfort our selues with these words.

o Genes. 41.
p Genes. 31.
q Iob 41. 12.
r 1. Thes. 4. 18.

A godly Prayer to be vsed at all *times: especially of such as delight* in this exercise, without wearinesse.

MOst high and mighty God, and in thy Son Christ Iesus our mercifull, louing, & gracious Father, thou hast commanded vs to come vnto thée, and vpon the knées of our hearts wée doe come vnto thée,

thée, humbly intreating thée, before wée begin, to remoue far from vs, all such impediments, as vsually Satan casteth vpon this exercise; and so to quicke vs vp, by the spirit of supplication, that in feare and reuerence of thy great Name, in faith and cõfidence of thy gracious assistance, and in a feeling desire of the supply of our wants, we may put vp and powre out our Supplications vnto thée: that as ỳ messengers of our soules, they may signifie our wants, as the Petitioners of mercy, they may sue for our pardon, and as Proclaimers of thy grace, they may declare our thankfulnes for all those mercies, which we haue receiued, and all those iudgements which we haue escaped.

O Lord our God, we doe héere in thy presence (and blessed are we that we may come to thy presence) acknowledge and confesse, that wée are of our selues most wofull, wicked and cursed creatures. The corruption of our natures, the iniquities of our liues, doe generally beare witnes against vs. But more particularly we cõfesse, that our harts are full of infidelitie: by reason whereof, wée doe not (as wée ought) eyther depend vpon thy prouidence for the things of this life, or beléeue thy promises for the life to come. Dost thou visite vs? wee are impatient: Dost thou deny vs our desires in this

woꝛld: we are neuer contented with our eſtate. We are full of doubt foꝛ the life to come, and full of diſtruſt foꝛ the things of this life. Wee are glued to much to this wicked woꝛld: and as though we ſaid in our hearts, There is no God, our minds are greatly eſtranged from thée. And, alas, miſerable wꝛetches that we are, we delight in doing our owne wils: it is not meate and dꝛinke to vs to do thy will. In the pꝛide of our hearts, we exalt our ſelues abouc thée, and our bꝛethꝛen, and boaſt our ſelues as though we had receiued nothing from thée. We put away from vs the euill day, and liue as though we ſhould neuer die. Wee walke on in the hardnes of our hearts, & by reaſon of the abundance of vaineglozie, we rather ſeeke pꝛaiſe of men then thy glozie. Our ſoules are ſo filled with loue to our ſelues, that we pꝛeferre our owne pleaſure, peace and libertie, befoꝛe thy Maieſtie, oꝛ the loue of our bꝛethꝛen: yea, hypocriſie is ſo roted in our ſoules, that we content our ſelues with a pꝛofeſſion of pietie, and labour not foꝛ the power of godlineſſe.

And as foꝛ our liues, they abound with actuall tranſgreſſion againſt euery one of thy ten Commandements; hauing bꝛoken ỹ ſame ten thouſand times. We, Lozd, haue liued in contempt of thy pꝛouidence, com-

mitting idolatry with thy creatures, taking thy glorious name in vaine, and prophaning of thy most holy Sabbaths. We, euen we, who should haue bene vpright, haue not regarded our betters, but enuied our brethrē, defiled our soules with vnchaste desires, laboured to be rich by vnlawfull meanes, disgraced our neighbours, and longed after that which was none of ours. Wee haue heard thy word, O Lord, but we haue not beleeued it: we haue knowne thy word, but haue not practised it. Wee haue come to thine house without reuerence, approched to thy Table without repentance, and practised many sinnes without remorse. Do we any good? wee please our selues too much. Do we any euill? we feare thée too litle. We are wearie of praying, when we talke with thée: we are carelesse in hearing, when thou speakest to vs. If we reade thy sacred and holy word, it is not sweete vnto vs as the honeycombe, but we delight more euen in vngodly bookes. Yea, O Lord, the pampering of our bellies, the pride of our apparell, the negligence in our calling, the misspending of our time, our vaine conference at table, our wandring eies, our wanton lusts, our ambitious minds, our couetous desires, our vngodly speeches, our lasciuious eares, our censuring of our brethren, our sinne in re-

recreations, our vnwillingnesse to labour, our vnfaithfulnesse in life, our forgetfulnes of death, and our abuse of thy mercies, especially in Christ, doe testifie against vs, that we haue sinned against heauen and against thee, and are no more worthy to be called thy children. Are wee ashamed at this, and reclaimed from it? no, Lord, we are not ashamed, but howsoeuer it hath pleased thee to vse many meanes, as partly by thy Word, and partly by thy Spirit, and partly by thy mercies, and partly by thy iudgements, to the end we might be reclaimed from our crooked wayes; yet we haue contemned thy word the ministerie of salnation, grieued thy spirit the earnest of our inheritance, abused thy mercies the pledges of thy loue, and forgotten thy iudgements the messengers of thy wrath. Enter not into iudgement with vs thy seruants, O Lord, for then shall no flesh liuing be iustified in thy sight. Be mercifull vnto vs in forgiuing sinnes past, and be gracious vnto vs in preuenting sins to come. Correct vs, O Lord, but with mercie, not in thy iudgement: for then shall we be consumed, and brought to nought. Open our blind eyes, that we may come to a particular knowledge of our particular sinnes, especially such as we are most giuen vnto. Soften our hard and stony

hearts, that wee may ſigh and grone vn-
der the burden of them: make vs, good
God, diſpleaſed with our ſelues, becauſe by
ſinne wee haue diſhonoured thy Maieſtie.
Stirre vp our dead and dull hearts, that we
may hunger after Chriſt and his righteouſ-
neſſe, and after euery drop of his precious
bloud. In that Sonne of thine looke on vs
thy ſeruants: and for his merites and righ-
teouſneſſe, vouchſafe, good God, mercifully
and freely to do away all our offences. Waſh
them away in his bloud; and by the puritie
of his Spirit, cleanſe our harts from the pol-
lution and impuritie of them all: ſay vnto
our ſoules, thou art our ſaluation: let thy
Spirit in our hearts crie, Abba Father.
Teach vs, O Lord, thy way, & we ſhall walk
in thy truth: O, knit our hearts vnto thee,
that we may feare thy Name. And becauſe,
through corruption in our hearts, and ſinne
in our liues, our faith is feeble, and our con-
fidence ſmall, we do humbly beſeech thee to
ſtrengthen our faith, by the daily medita-
tion and particular application of thy mer-
cifull promiſes, made vnto vs in thy Sonne
Chriſt, that neither in the dangers of this
world, nor in the troubles of conſcience, nor
in the houre of death we may fall from thee.
Gracious Father, expell out of our hearts
all carnall confidence, the vnderminer of our

faith:

faith: and teach vs in the ſpirit of true humilitie, to denie our ſelues, and to rely only vpō thée and the merit of Chriſt in the matter of our ſaluation. And becauſe it is not enough to come vnto thée by prayer, and to ſue vnto thée for pardon, but all that are in Chriſt, muſt be new creatures; therefore we call vpon thée for the ſpirit of regeneration: mortifie them by the corruptions of our fleſh, & quicken vs thereby in the inner man. By the power of Chriſts death, let vs die vnto ſinne; and by the power of his reſurrection, let vs riſe to righteouſneſſe and newneſſe of life: let the one as a corroſiue eate vp the dead fleſh of vngodlineſſe; and the other as a ſpurre, ſtirre vs vp to holineſſe. Illuminate our mindes, that we may know thy will: giue vs ſpiritual vnderſtanding to diſcerne good and euill. Sanctifie our memories, to treaſure vp good things: purifie our conſciences to haue peace in thee: reforme our wils to doe thy will, and let all our affections be ordered aright. Teach vs to feare thee continually whereſoeuer wee are, to neglect all things in regard of Chriſt, to loue thée and our brethren for thy ſake, to be zealous of thy glorie, to be grieued at our owne and others ſinnes, and ioyfull when we can pleaſe thée. Let our bodies, the in-

ſtruments of ſinne, be euer hereafter cleanſed by thy Spirit, that they may be temples for that Spirit to dwell in: keepe our eyes from beholding vanitie, our eares from hearkening to varietie, our mouths from ſpeaking blaſphemie, our hands from committing of iniquitie, and our bodies from the action of adulterie. Let our light ſo ſhine before men, that they ſeeing our good workes, may glorifie thee our heauenly Father. Make vs to remember, that as we are ſonnes, we muſt depend vpon thee: as we are ſeruants, we muſt obey thee; and as we are Chriſtians, we ought to walke worthy of our vocation and calling. And becauſe we haue all ſome particular calling, either of rule, or ſeruice, or truſt, or fauor; make vs, from the higheſt to the loweſt, faithfull in our callings, and to remember that a day will come, in which wee muſt giue an account vnto thee of all our actions done in this fleſh, whether they be good or euill. Take away from vs all opportunitie of ſinning, and make vs euer thankfull that we liue ſo, as we want allurements to many ſinnes. Cauſe vs to ſee, how deformed ſinne is in it ſelfe, and to what confuſion it is like to bring vs. Lord, make vs to flie the verie occaſions of ſinne, and to reſiſt the beginnings of all temptation:

tion: let not a night paſſe ouer our heads, in which we examine not how we haue ſpent the day: neuer let vs come into any compa-nie, wherein wee may not doe or receiue ſome good. Keepe vs, that we faſhion not our ſelues to this world, but rather imi-tate the faſhion of the moſt godly, in our cal-lings. Let vs neuer count any ſinne to be a little one, becauſe that our Sauiour died for the leaſt. And becauſe we liue in dan-gerous times, wherein many are with-drawne from the profeſſion of thy truth, Lord giue vs hearts neuer to entertaine any ſuch doctrine, which cannot be war-ranted out of thy word: nor to admit of any ſuch Teachers, as go about to withdraw vs from obedience to our Gouernours: and if any one fall into any ſinne, let vs reſtore ſuch a one with the ſpirit of meeknesſe, con-ſidering our ſelues, that wee alſo may be tempted.

We further acknowledge, moſt gracious God, that our life is a warfare vpon earth, our Enemies are ſinne, Sathan and the world. Lord helpe vs in this ſpirituall com-bat. Are we weake? be thou ſtrong: are we tempted? with the temptation giue an iſſue: may wee be ouercome? teach vs to watch ouer our owne hearts and wayes: is there any one ſinne which we are weake

to resist: In the act of temptation giue vs power to resist it: that by this meanes we may haue as iust cause to praise thée in our conquests, as wee haue many reasons to humble our selues in our foiles. Wee see also, most all-seeing God, that none can liue godly in this world, but they must suffer persecutions: either Ismael will reuile them with a reprochfull tongue, or Esau will pursue them with a bloudie sworde: what now must we do in these dayes of triall? whither shall we come for helpe, but to thee? To thee therefore must we come, O Lord our God, craning wisedom to foresée, prouidence to preuent, patience to beare, and hearts to be prepared for this fierie triall: that by the deniall of our selues, distasting the world, and liking of heauen and heauenly things, we may make a good vse euen of the least affliction.

Confound in euery one of vs the cursed workes of the diuell: increase in vs daily the gifts of thy Spirit. Fit vs for such callings in which thou hast or wilt place vs; & make vs to referre the strength of our bodies, the gifts of our mind, our credit in this world, and whatsoeuer grace thou hast already, or wilt hereafter bestow vpon vs, to the glorie of thy Name, the good of thy Church, and the eternall saluation of our owne soules.

And

And howſoeuer we liue here in this Babylon of the World, Lord, let our converſation be euer in heauen; that whether we eat or drink or whatſoeuer we do elſe, we may heare alwaies this voice ſounding in our eares: Ariſe you dead, and come vnto Iudgement. Many other things haue we to beg for our ſelues, that our ignorance knoweth not to aſke, or forgetfulneſſe remembers not to aſke: heare vs for them in thy beloued Son, and giue vs leaue now, good God, to pray for others. There are no Chriſtian people at any time aſſembled, but they are readie to pray for vs, and therfore it is our duty to pray for them. We therefore commend to thee thy whole Church, and each member of the ſame: be good & gracious to theſe Churches of England, Scotland, France, and Ireland: giue the Goſpell a free paſſage euerie where: and put on the meanes by which it may be publiſhed where it is not, or maintained where it is. Diuide not, O thou indiuiſible God, diuide not Ephraim againſt Manaſſes, nor Manaſſes againſt Ephraim, nor both of them againſt Iudah. The coate of thy Sonne was without ſeame: let the Church of thy Sonne be without ſeame. Our Aduerſaries get ground, and worke vpon our diuiſion; knit vs ſo together, that their worke may be as the confuſion of Babel. Are

there

there any meanes to hinder the current of thy Gospell: stop them in the head, poyson them in the streame, stay them in the Riuer, and let their labour be like his that would repaire Iericho. To this end be good to the light of our eyes, the breath of our nostrils, the procurer of our happinesse, thy Salomon, our King: preserue his body in health, his soule in soundnesse, his heart in thy truth, his life in honour, his honour from vnderminers, and his eares from Flatterers, the bane of each Kingdome. Kéepe him, that he may euer maintaine thy truth: Defend him against the insinuation of practising Papists, who will neuer wish wel vnto him, vnlesse they sée he do wish ill vnto thée. Let thy good Spirit be with Iosiah our Prince: season his yong yeares with the knowledge of thy will; that as he groweth in yeares, so he may grow in stature, and fauour, both with God and men. Be good vnto them that haue the tuition of him, and make them instruments of much good that may be done by him. Preserue, with these, our gracious Quéene: let vs sée her as a fruitfull Vine about the Kings house, and her children like to Oliue plants, round about his Table. And because where many Counsellors are, there is Peace, O Lord, blesse his Honorable Councell: in all things

let

let them take counsell at thy Word, and in euery consultation aime at thy glory. The Peres of our Land, the pillars of our Kingdome, we commend vnto thée: make them contented with their present honors, and to continue loyall to their vndoubted Soueraigne. And, because the Preachers of thy Word are the pillars of thy Church, bleſſe them all from the higheſt to the loweſt, that both by life & doctrine they may ſet out thy moſt Holy word. Take from the Great, the ſpirit of ambition, and from the meane, the ſpirit of contention; that both may labor as much as they may, to oppoſe themſelues against the common aduerſary, and not to aduantage him by inteſtine diuiſion. Bleſſe the people of this Land: ſuch as are called, confirme them; ſuch as are not, conuert them: and to that purpoſe ſend a faithfull Paſtor into each Congregation, who may ſpeake a word in due ſeaſon vnto them. Touch all our hearts from the higheſt to the loweſt, with true repentance, that thy iudgements preſent & imminent may be preuented & remoued, thy mercies ſtill continued to vs and our poſterity after vs, eſpecially in the true Miniſtery of the Word & Sacraments, that ſuch as ſuruiue vs may praiſe thy name. Be mercifull to all thine afflicted ones, be they ſicke in bed, diſtreſſed in conſcience,

science, pinched with pouerty, disgraced for thy Truth, or kept in Prison, and deliuered to death: relieue them in their necessity, strengthen them in their weaknesse, comfort them in their distresse, mitigate their sorrowes, and turne all their troubles to thy glory and their good. To this end, giue thy seruants comfort by thy word, sufficiencie of things needfull for them, blesse the fruits of the Earth, disappoint both Turke and Pope, from incroching vpon thine inheritance: let all such prosper as fight thy Battailes: and let thy Gospell be preached from the one end of the World vnto the other. In thy good time let the Sunne of the Gospell shine vpon Iewes, Turkes, Infidels, Atheists, and Papists belonging to thée.

Be good to our Kinsfolkes in the flesh, our friends in the spirit, and them to whom we are any wise bounden, or desired to be commended vnto thée in these our Prayers and Supplications. Haue mercy vpon vs now calling vpon thy name, forgiue our sinnes and manifold defects in this holy duty, accepting at our hands this our obedience in Christ.

And because thou hast béne good vnto vs many wayes, make vs thankefull vnto thée for all thy mercies: as our Election in thy loue, our Redemption by thy Sonne, our

sanctifi-

ſanctification through thy ſpirit, our preſer-
nation by thy prouidence, our health in bo-
dy, peace of conſcience, our life in thy
Church, our gracious Gouernours, our
painefull Preachers, our Chriſtian friends,
our deſire to pleaſe thée, and that we haue
the miniſtration of thy Word and Sa-
craments, and can ſhew loue euen to our e-
nemies. We thank thée, O Lord, for all gra-
ces of thy Spirit: as, faith in thy promiſes,
hope of eternal life, feare of thy Name, loue
of thy Maieſty, zeale to thy glory, affection
to our brethren, patience vnder the croſſe,
ſtrength againſt our ſeuerall temptations,
humilitie, gentleneſſe, méeknéſſe, forbea-
ring, with many other gifts and graces of
thy Spirit: all which, we acknowledge, haue
proceéded from thy méere mercy. O let vs
not be negligent in the vſe of al good means,
by which thy grace may daily grow vp in
vs. We do alſo with all thankefulneſſe
remember all the bleſſings of this life, our
deliuerance from our enemies in 88, our
preſeruation from the peſtilence in 603, our
protection from gun-powder in 605, as
all other fauours which we do enioy vn-
der the bleſſed gouernment of our gracio-
us Prince, and for all thy goodneſſe vn-
der our late noble Quéen, Quéen Elizabeth,
of happy memorie. We thanke thée, that
thou

thou hast sustained vs in great weakneſſe, relieued vs in much neceſſity, comforted vs in much diſtreſſe, reſolued vs in many doubts, deliuered vs from many dangers, preſerued vs from many feares, made vs willing to deſire to do thy will, & beſtowed vpon vs ſuch a larges of thy good creatures, that we are more fit to giue, then receiue. Bleſſe vs now and euer hereafter, kéepe vs and all ours, and all that are neare about vs, from fire, water, peſtilence, robbing, and all dangers whatſoeuer: and grant vs all ſuch a portion of thy grace, that whether we ſtay at home or go abroad, watch or ſléepe, eate or drinke, buy or ſell, be in labour or recreation, we may euer labour to glorifie thy high and great Name, in the workes of ſuch callings, as thou ſhalt call vs vnto, and fit vs for, through Ieſus Chriſt our Lord and Sauiour; in whoſe name, & in whoſe words we further call vpon thée, ſaying:

Our Father which art, &c.

O Lord bleſſe vs and kéepe vs. O Lord make thy face ſhine vpon vs. O Lord grant vnto vs thy ſwéete and euerlaſting peace, eſpecially that peace of conſcience which the world cannot giue, with the pardon and forgiueneſſe of all our ſinnes, this day, at this time, & heretofore committed a-

gainſt

gainſt thée; with a bleſſing vpon thy Church and children euery where, as wel as though we had named them, through Chriſt our Lord and onely Sauiour, Amen.

A morning Prayer for priuate Families.

MOſt glorious and gracious Lord God giuer of all good things, forgiuer of all our ſinnes, and the onely comforter of ſuch as flie to thée for ſuccour; we thine vnprofitable, and vnfaithfull ſeruants, do héere preſent our ſelues before thée this morning to offer vp a liuing ſacrifice to thée, who didſt offer vp thy Sonne to death for vs. Lord, let this lifting vp of our hands and hearts vnto thée, be as a morning ſacrifice, acceptable in thy ſight. All thy mercies call vpon vs, that we ſhould be thankefull to thée for ſuch mercies; and all our miſeries call vpon vs, that we ſhould call vpon thée for the continance of thy mercies. We haue taſted of thy fauour this night paſt; and euen ſince we awaked, we might haue had a féeling of thy goodneſſe: thou haſt begun to ſerue vs, before we begin to ſerue thée. And now, that we begun to offer thée this ſeruice, we muſt néedes acknowledge and confeſſe, that wée proſtrate our ſelues before

before thée, before we know how to wor-ship thée as we ought: we consider not the excellency of thy Maiesty, the multi-tude of thy mercies, the all-séeing eye of thy presence, nor that danger we are in by rea-son of our sinnes. Why shouldst thou be so carefull for vs, since that we are so carelesse of thée? Surely, O Lord, in that thou affo-dest health to our bodies, wealth to our state, liberty to our persons, and prosperity to this family in which we liue, we can giue no reason, but because thou art mercifull. And if thou shouldest take all these from vs againe, and leaue vs in as great misery, as was the Prodigall sonne, we must néeds acknowledge it a iust recompence for our sinnes. All which are so many in number, and so grieuous in transgression, that as we cannot reckon them, but onely say, we haue sinned; so we cannot beare them, but only say, that we are not able to looke vp. And whilest all other creatures serue thée in their nature, we men and women are the sinners of the world.

Our liues are full of infidelity, eyes of vanitie, eares of noueltie, mouthes of subtil-tie, hands of iniquity: and though we desire that all our members should by thée be glo-rified in heauen, yet by them all do we dis-honour thée vpon earth. Thou hast giuen vs

vs vnderstanding to learne vertue, by it we apprehend nothing but sinne: thou hast giuen vs a will to effect righteousnesse, by it we delight in nothing but wickednes. Thou hast giuen vs a memory to be a storehouse of thy word, we make it a warehouse to treasure vp euil. In a word, we confesse against our selues, that in this flesh of ours there dwelleth no good thing, it is a world of wickednesse; and by reason of the manifold corruptions that are in vs, there is small difference betweene vs and the wicked; yea, and many heathen people who haue not known thée, goe beyond vs in the practise of righteousnesse towards men. If wée should go about to excuse our selues, the sinnes that we haue done this week, wil testifie against vs, that they are more then all the good we haue done all ý daies of our liues: we haue transgressed thy commaundements by our selues alone, & haue communicated with the sinnes of others. In doing of good we haue reioyced but a little, in the practise of euill wée haue gloried too much. Wée sue vnto thée often for the pardon of our sinnes, and when wée haue so done, we commit them againe. And in this very act of calling on thy name, our thoughts are so wandring, our bodies wauering, our knées wearied in knéeling for a while, that euen now when wée come to

pray, we had nede to desire the to forgiue vs our prayers: because wee thinke not of the, when we pray vnto the.

We haue nothing to say for our selues, O Lord, but that *shame and confusion belongeth vnto vs, mercy and forgiuenesse belongeth vnto thee.* Haue mercie therefore vpon vs, most mercifull Father, and according to thy multitude of thy mercies doe away all our offences. We confesse indede, that we are miserable sinners, yet by thy Spirit thou hast taught vs that we be thine. And therefore, wee beseech thee to separate our sinnes from vs, which otherwise will separate vs from thee: If we remember our sinnes, thou wilt forget them: teach vs therefore to remember them in the bitternes of our soules. If we sorrow for them in this life, we shall not sorrow for them in the life to come; make vs truly sorrowfull, that we haue offended thee our gracious Father. To this end, giue vnto vs the comfort of thy Spirit, to assure vs of thy fauor, by which wee may be as readie to euerie good worke, as we are prone to all that is euill. Thou hast renued in vs, O Lord, the image of thy Sonne. O let vs not turne it into the image of Satan; neither let thy enemy take vs away from thee: we desire (good God) to warre against him, and his champions, the flesh and the world:

wi

we cannot ouercome without thee; we pray thee therefore, to arme vs with the shield of Faith, and the sword of thy Spirit against all their assaults, and to put vpon vs thy complete armor: and wherein wee are most weake, there make thou vs most strong, that in the end wee may be more then Conquerers.

Keep vs now and euer in the feare of thy Maiestie. And because we goe now forth to fight against all the enemies of our saluation, the weakest whereof are stronger then we: therefore we come vnto thee for the assistance of thy Spirit, and do humbly intreate thee to aid vs by thy prouidence, arme vs by thy power, guard vs by thine Angells, instruct vs by thy Word, and gouerne vs by thy Spirit in all our actions. Let thy blessing be vpon vs thy seruants, in our going out and comming in, and in euerie action wee vndertake from this time forth, and for euermore. Let all our thoughts, words and workes this day, tend to the glorie of thy Name, the good of thy Church, and the euerlasting saluation of our soules.

Let vs make conscience of all that we do, neither let vs account any sin little, because thy Sonne died for the least. Let vs cast away the workes of darkenesse, and put vpon vs the armour of light. And howsoeuer here-

tofore, by lying, and ſwearing, and ſporting, and ſpending, and inordinate liuing, we haue offended thée, yet grant that we may leaue them all, leſt they leaue not vs til they haue brought vs to deſtruction.

Make vs to diſcerne betwixt right and wrong, good and euill, truth and error, and to learne ſome good thing euery day: make vs ſkilfull in the profeſſion of pietie, that we may know how to ſerue thée; and let vs not be ignorant in the myſteries of our calling, that wee may learne how to liue thereby. Settle our affections in the loue of thy Pietie, zeale of thy glorie, and vnfained good will one towards another; ſo as we may as much ioy at the proſperitie of others, as in our owne. Are we merrie? let it be in thée: are we ſorrowfull? let it be for our ſins: haue wee peace? make it in vs all the peace of a good conſcience. Are we afraid? let it be of ſin: that we with as great delight may run the waies of thy Commandements, as euer wee haue ouerrunne them in the wayes of wickedneſſe.

Thou haſt bin good vnto vs many wayes, O Lord; as in our creation, when we were nothing; & in our redemptiõ, when we were worſe then nothing: in our vocation, when we thought not of thée; and in our ſanctification, when wee were defiled before thée.

Thou,

Thou, thou alone hast preserued vs by thy prouidence, preuented vs by thy goodnesse, instructed vs by thy Word, acquainted vs with thy Maiestie, and deliuered vs from many dangers: And all to this end, that we should goe as farre before others in thankefulnesse towards thée, as farre as thou goest in mercy towards vs before them. We doe acknowledge, O Lord, this fauour of thine, and wee desire from our hearts to acknowledge it more, taking all that wee haue, as a gift from thée. And in a thankefull remembrance of these thy mercies, wee desire thée, O Lord, to settle euerie one of vs in such a constant course of obedience to thée, that we may serue thée from this houre, with all those duties which the World, the Flesh, and the diuell, would haue vs to deferre till the day of death. O, let vs thinke alwayes of our last houre, the last iudgement, the ioyes of Heauen, the torments of Hell, and what a bitter death thy Sonne Iesus did suffer, to redéeme our soules out of the hands of the Diuell. Let vs spend the rest of our vncertaine life, in a renewed repentance for our sinnes past, and make vs to leaue the pleasures of this world, before that they doe leaue vs.

And now, O Lord, albeit we are vnworthy to aske any thing for our selues, yet be-

cause thou hast commanded vs, wee doe intreate thée for others; not as Abraham did for the Sodomites, but as Samuel did for the Israelites. Be fauorable to Sion, build vp the walles of Ierusalem. Behold with the eie of pitie and compassion, the great ruines and desolations of the Church. Feede it as thy flocke, foster it as thy Family, dresse it as thy Vineyard, decke it as thy house, and euer rule in it as in thine owne Kingdome. Many are the enemies that crie, Downe with it, downe with it, euen to the ground. Abate their pride, asswage their malice, confound their deuices; and let their counsell in the end, be as the counsell of Achitophel: so that peace may be within her walles, and prosperitie in all her palaces, so long as the Sunne and Mone endureth. To this end, giue vnto our Prince, the wisedome of Salomon: to his Counsellors, the prouidence of Hushay: to our Iudges, the conscience of Samuel: to our Ministers, the diligence of Paul: and to our people, the obedience of those Subiects, who with one consent, cried out vnto their Gouernor, VVhatsoeuer God shall command vs by him, that will we doe. Thus we (O Lord) and our posteritie after vs, shall inioy a spirituall Communion of Saints in this life, and a blessed Communion in the life to come.

Many

Many of thy ſeruants ſuffer for thy cauſe; let all ſuch ſée the truth of their cauſe, thy comfort in their calamitie, and an happie deliuerance, if it be thy will. Are any now lying in the anguiſh of their conſcience: diſburden them of the feare of thy Iudgement, and refreſh them right ſone with the Conduit of thy comfort. And as thou haſt made them examples for vs, ſo teach vs to take example by them: that wee may loke vpon thy promiſes, to preſerue vs from deſpaire, and vpon thy threatnings, that wée doe not preſume. Bleſſe them that fight thy battels by land or ſea, whether they incounter with Mahomet, or Antichriſt: And bleſſe them, thou God of Hoſtes, in ſuch a ſort, that the Heathen, in the end, may be conſtrained to ſay; Doubtleſſe, there is a reward for the Righteous: verily, there is a God that iudgeth the Earth.

And ſéeing onely, wee heare of rumours of wars, and liue in ſuch libertie, as neuer any nation hath done ſo long: make vs thankfull vnto thée, that we are in ſuch a caſe, that wée are not led into captiuitie; neyther is there complaining in our ſtrétes. And teach vs to build thy Church in our reſt, as Salomon built the Temple in his peace. We haue, O Lord, béne long in proſperitie: be mercifull to this ſinful Nation, which hath ſurfeited,

and is sicke of too too much ease. Let not thy blessings rise vp against vs, but make vs as rich in goodnesse, as in goods, in piety, as in plenty: that as wee goe before all Nations in prosperitie, so wee may labor to exceede them in sinceritie.

Blesse this Familie, from the greatest to the least, blesse it, O Lord, with thy grace and peace: so that Superiors may rule it according to thy word, Seruants may obey, as the seruants of Christ, and that euerie one in the same may be loued of thee.

Thou seest, O Lord, how bold we are, we haue called vpon thee for our selues, and others; but many other things should wee haue begged of thee, because we want them; and thanked thee for, because we haue receiued them. Our vnderstanding is shallow, our memorie short, and we are vnworthie to pray vnto thee, and most vnworthie to receiue the things which we haue prayed for: therefore we commend our persons, prayers, actions, and indeuours, this day, to thy most gracious and mercifull protection, and that in the name of Christ thy Sonne, and our Sauior: in whose name, & in whose words, we further call vpon thee, and thanke thee, saying, Our Father, &c.

LEt thy mightie hand and out-stretched arme, O Lord, be still our defence: thy mer-

mercy and louing kindnes in Iesus Christ, our saluation: thy true and holy word, our instruction: thy grace and holy Spirit, our comfort & consolation, vnto the end, and in the end: and let all heere present say, Amen.

An Euening Prayer for priuate Families.

O Lord, prepare our hearts to Prayer.

MOst High and Mightie God, Father of Eternitie, and fountaine of Mercie, we acknowledge and confesse this fauor of thine, that thou giuest vnto vs these blessed opportunities, publikely in thy Temple, to meete together, and priuately in our Families to meete together: especially, wee acknowledge now this worke of thy grace, that we dare not commit our bodies to rest, before wee haue commended our selues to thee. Thou hast not dealt so with euerie Familie, neyther haue the VVicked a desire to praise thee: we are now present before thee, O Lord, be thou president amongst vs; and graunt vnto vs all, such a portion of thy Spirit, that in feare of thy Maiestie, reuerence of thy Name, a sence of our miseries, and an assurance of thy mercy, we may come now

now before thée, as before that God, who séest our behauiour, searchest our hearts, knowest our wants, & art able to grant more then wee can desire. We acknowledge and confesse before thy great Maiestie, that in the loynes of our first Parents thou diddest make vs to thine Image; but in them we fel away from that blessed estate, and are plunged into a most wofull and desperate condition, being able to doe nothing but displease thée. Our Fore-fathers haue eaten sowre Grapes, and their childrens téeth are set on edge. By the transgression of one, wee all haue sinned, and are depriued of thy glorious Image: and as an hereditarie disease it hath infected all the powers of our soules and bodies. Our vnderstandings are filled with blindnesse and darknesse, not sauoring the things of saluation: our consciences are wounded, seared & defiled, and neuer soundly at peace in themselues: our memories are fit to retaine euill, and to forget euery thing that is good; our willes run headlong to all iniquitie, but are auerse to all goodnes: our affections are with violence caried after the sway of our willes: our thoughts are vnsatiable, and infinite in euil: our best actions are great abominations: and our whole conuersation is lothsome to God and man. By this meanes (O Lord) we are odious to thy Maiestie,

ieſtie, execrable to thine Angels, deteſtable to thy Saints, ſlaues to Sathan, and woꝛthy to be accurſed in this life, and foꝛ euer. By this meanes our bodies are ſubiect in each member to diſeaſes; and our ſoules are ſubiect in each faculty to diſorder: we by this meanes haue loſt thy fauour, are caſt out of Paradiſe, haue ſolde our birth-right, and exchanged heauen foꝛ the pit of hell. And hærein we are moſt miſerable, that we feele not our miſerie, feare not thy wrath, deſire not thy fauor, and conſider not what we loſt when wee fell from thée. Yet thou art our Father, and wée thy Children, thou art our God, and we thy people, thou art our Shepheard, and wée the Sheep of thy paſture. And when no creature in heauen oꝛ in earth was able to reconcile vs vnto thy Maieſtie, thou in thy loue didſt ſend thy Sonne, to be the propitiation for our ſinnes. In him therefoꝛe we come vnto thée, in whom alone thou art well pleaſed with vs: and ſince hée is that Lambe that taketh away our ſinnes, in him wée beſéech thée to loke vpon vs. Let the puritie of his nature anſwer the impuritie of ours; the perfection of his obedience ſatiſfie foꝛ our imperfection: and the ſufficiencie of his ſufferings free vs from al torments which we deſerued to ſuffer foꝛ our ſinnes. He hath conquered Sathan, by his gloꝛious Reſurrection from

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the dead, and by it hath triumphed our sinne and death. And now we are restored into thy grace againe, grant that wee may feele the fruits of that grace, especially, such faith in thy promises, peace of conscience, ioy in the holy Ghost, zeale to good workes in this life present, and assurance of happinesse in the life to come, that we neuer hereafter do fall from thée.

But because we cannot eyther stand, vnlesse thou vphold vs, nor walke, vnlesse thou leade vs, nor liue, vnlesse thou quicken vs, nor reigne, vnlesse thou crowne vs: therfore wee intreate thée to vphold vs by thy hand, that we fall not; direct vs by thy Word, that we erre not; quicken vs by thy Spirit, that we die not; and crowne vs with glorie, that we lose not our inheritance. Sanctifie vs all in thy truth, thy word is that truth: Sanctifie vs by thy Law, that by it we may sée our miserie, feele the want of Christ, be sorrowfull for our sinnes, aduise what to do, desire pardon, resolue to come to thée, confesse our iniquities, & renounce all things in the world to get saluation in thy Sonne. Sanctifie vs by thy Gospell, that we may haue spirituall contentation in the possession of Christ, extraordinarie sweetnesse in the fruits of thy Spirit, an holy admiration of these workes of mercy, tenderneſſe of conscience in all our

actions,

actions, boldnes to approch to the throne of grace, a mind estranged from the loue of this world, readinesse and patience to endure the crosse, and a desire to be dissolued, and to be with thée.

Wée must one day, O Lord, leaue this world: yet it is thy pleasure that we should serue thée in it, so long as we liue; and why should we not serue thée all the daies of our life? Thou requirest it at our hands: wee haue thy Spirit to that purpose: it was the practise of thy Saints: we were redeemed to this end: and Christ prayeth that we may doe it. Doth Sathan daily tempt vs? wee must daily resist him. Is our life vncertaine? we must euer be ready: Are we strangers in this world? wee must each day set one foote forward towards our country. O therefore grant vnto vs thy grace, that we may know we haue no time allotted to sin, but all must be spent in thy seruice: and this seruice of ours euer to be hearty without hypocrisie: generall without partialitie: continuall, without vncertainty: conscionable, without indifferencie: cheerefull without difficultie: and spirituall without carnalitie: that by this way of obedience wee may be assured of our saluation, get the masterie of Inconstancie, performe holy duties more easily, haue sweeter fellowship with thy Spirit, and preuent many

many noiſome luſts, which otherwiſe would faſten vpon vs. We confeſſe (O Lord) that vnleſſe we, as watchmen, doe looke vnto our ſelues, and ſéeke to pleaſe thée in all things; we cannot be freed from many temporall iudgements: our ſhore wil be the greater in the day of account: our conuerſation cannot be in heauen: we cannot be armed againſt temptation: nor weaned from the loue of this wretched world. We muſt euer be readie to meete our Sauior; let vs euer haue this oyle in our Lampes: wee muſt ſée our vnſufficiencie to ſerue thée; let vs labour to pleaſe thée, that wee may ſée it: wee muſt winne others to the knowledge of thée; let our light of good life euer ſhine before thé: we muſt grow forward toward perfection; leade vs forward in a conſtant courſe, that we may obtaine the end of our faith, which is the ſaluation of our ſoules.

Now, becauſe our beſt ſeruice muſt be ſanctified by repentance, giue vs true and vnfained repentance for all our ſins: make vs to ſee them in the glaſſe of thy Law, to mourne for them in the cloſets of our harts, and to confeſſe them in the bitterneſſe of our ſoules. We haue (O Lord) we haue ſinned againſt thée; yea, our Fore-fathers did, our people haue, and wee all doe tranſgreſſe thy commandements. We haue omitted much

good,

god, and committed much euill, partly of ignorance, partly of infirmitie, & partly of knowledge; and if we did but know our vnknowne sinnes, we would be ashamed of our selues. When wee consider the excellencie of thy Maiestie whom wee haue offended, the vilenesse of our selues, who durst offend, the danger wee are in by reason of our offence: and the greatnesse of the price which was paid for our offences: we begin (O Lord) to abhorre our selues, for our vnthankefulnesse against the bloud of thy couenant, that we haue grieued thy good Spirit, quenched thy graces, and done as much as we could, to make the blod of Christ of none effect.

Giue vs (O Lord) what wilt thou giue vs: giue vs a true and a liuely faith, to apprehend and applie all the promises of saluation to our sinfull soules: giue vs hope of pardon by thy mercies in Christ: & an hungring and thirsting after him & his merites: let vs prize it aboue all treasure: ioy in it aboue all other comfort: sue for it, as our best acquittance: and take hold on it, against the curse of the Law.

And because that liuely faith hath her life in the heart, giue vnto vs, we beseech thée, a pure heart, which is the delight of thy Maiestie, and the fountaine of all actions. Awaken it,

it, O Lord, that it slæp not in death: so that neither by ignorance of it selfe, neglect of the meanes, ceassing of thy Spirit, committing of sin, or securitie in prosperity and sinne, or presumption of thy mercies, or stupidity after iudgements, or spirituall blindnesse and hardnes thereof, it be at any time in a dead slæpe. Make vs euer to watch ouer it, that neyther the terrours of conscience, nor loathing of holy duties, nor loue of any one sin, nor vnwillingnes to depart this life, doe cast our hearts into a spirituall slumber.

Wee do know, good God, and oftentimes by wofull experience doe know, that our hearts lie open to al temptations, and many are our enemies who do assault vs: teach vs therefore to put on thine appoynted armour. Giue vnto vs a rectified iudgemẽt, to know soundly thy truth, not obstinate in error, but desirous to be reformed in what it misseth. Sanctifie our consciences, that they may witnes our adoption, checke vs for sin, approue our vprightnes, procure our peace, make vs euer content, cheerefull in seruice, couragious in the truth, victorious in troubles, and willing to die. Rectifie our willes, that they may be cheerfull in well doing, resisting of all the occasions of sinne, yeelding to no sinne without griefe, and rising by repentance out of the same. Order in such sort

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euery one of our affections, that by the benefit ethereof, we may subdue our most vnruly thoughts, be comforted and contented in our Christian callings, more ready prest to all good actions, deliuered from many noysome temptations, and better enabled for the conuersion of our brethren.

And because thou hast afforded vs the benefit of speech, which thou hast denied to all other creatures, we desire that we may euer speake as in thy presence; considering that we haue no libertie giuen vs for idle talke, but that all our speech must be to edification: and that one day we must giue an account of our words. Are we to take thy name into our mouthes? let it onely be vpon weighty occasions, and in all reuerence, and loue to thy Maiestie. Are we to speake at any time of our neighbours good? make vs to do it, cheerefully without repining, wisely without dissembling, indifferently without part-taking, constantly without recalling, truely without deluding, and charitably to the preseruing of his good name. Is he fallen? let vs restore him: doth he stand? let vs comfort him: and make thou our speeches, euer gracious to other. We desire also to please thee in all our actions. O let them euer proceed from a good ground, be performed in an holy manner, and aime at the best

end, which is the glorie of thy great name. Principally let vs aime at the duties of the first table, & consequently at the duties of the second: let vs haue a respect to all thy commandements, not so much in outward conformitie, as in soundnes of heart. And when we haue done the best seruice we can, teach vs to say in humilitie, We are vnprofitable seruants.

And seeing it is not sufficient to do good, but it is also our duties to auoid euill, make vs to abhorre all appearance of euill, knowing out of thy word, that it defileth the soule; may be committed in thought, is of omission, as well as commission: and if we commit but the least sinne, we offend the purity of thine excellencie, and are guiltie of the whole Law. Make vs therefore euer to remember that sin is filthy and lothsome, euen in the greatest pleasure and act thereof; that the end thereof is bitter, and the inward parts most abominable. Teach vs (O thou Maker of Israel) to keep a continual watch ouer our inner, and outward man: to feare our selues euen then, when thou art most mercifull to vs: to walke alwaies as in thy presence, to meditate of thy iudgements inflicted vpon thy dearest children for sin, and in faith, patience, diligence, and humilitie, to be euer labouring in our vocation. Make vs

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to mourne for our delight in ſinne: to know that we carry this traytor about vs: & that we can neuer ſubdue him, but by prayer to thée, and practiſing vertues contrary to his aſſaults. But becauſe all is in vaine without perſeuerance, we intreate thee that we may continue in the practice of all holy duties to thee, euen vnto our liues end. Wee thanke thée, O Lord, for al thy benefits this day paſt, & in our whole life: thou haſt giuen thy Son for a ranſome, thy Spirit for a pledge, thy word for a guide, and reſeruеſt a kingdome for our perpetuall inheritance. Thou mightest haue ſaid before we were formed, let them be monſters, let them be Infidels, or let thé be beggers, or cripples, or bondſlaues as long as they liue. But thou haſt made vs in the beſt likeneſſe, and nurced vs in the beſt religion, and placed vs in the beſt Land, ſo that thouſands would thinke themſelues happie, if they had but a péece of our happineſſe. We want nothing but thankfulneſſe to thee, make vs more thankfull then euer we haue bene heretofore: and becauſe wee know not how long wee ſhall enioy theſe bleſſings of thine, by reaſon of our ſins, fit and prepare vs for harder times, that wee may be contented with whatſoeuer thou ſhalt ſend.

Bleſſe thy Church and children this

night and for euer, according to their seue-
ral necessities be merciful vnto them. Bless
this Land wherein we doe liue, the gouern-
ment and Gouernours of the same, from the
highest to ỹ lowest. And because we are now
to rest in our beds, watch ouer vs in this rest
of ours, giue vnto vs comfortable and swet
slẽpe, fit vs for all seruices of the day fol-
lowing; make our soules to watch for the
comming of Christ; let our beds put vs in
minde of our graues, and our rising from
thence, of the last resurrection: so that whe-
ther we wake or slẽpe, we being thine, may
waite for thẽ. Forgiue vs the sinnes of this
day past, this houre present, and our whole
life before; not for our merits, but for
Christs mercies, in whom alone thou art
well pleased, and in whose name, and whose
words we further call vpon thẽ, and thank
thẽ, saying: Our Father which art, &c.

NOw the very God of peace sanctifie vs
throughout, and hee grant that our
whole spirit, and soule, and body, may bee
kept blamelesse vnto the comming of our
Lord Iesus Christ: and the loue of God the
Father, the blessing of God the Sonne, and
the comfort of God the holy Ghost be with
vs, and all the seruants of Christ Iesus, to
preserue our bodies from sicknesse, our
soules

soules from sin, and our estates from ruine, this night and for euermore. Amen.

A Prayer to be vsed by a mans selfe, or with others, changing the number.

O Lord my God, mercifull and louing to all thy seruants, pitifull and patient to me thy childe; I, with that poore Publican, cast my selfe downe at the footestoole of thy Maiestie: and with an vnfained sorrow for all my sinnes, do, as he did, crie vnto thee for fauour, saying, Lord, be mercifull vnto me a sinner. One deepe calleth to another, the depth of miserie to the depth of mercie. Haue mercie vpon me, O Lord, according to thy great goodnesse, and in the multitude of thy mercies, do away all mine offences.

Lord, I acknowledge and confesse my sinnes, and mine iniquities are not hid from thee. By creation, I confesse, thou diddest make me good, in righteousnesse and true holinesse, I was like vnto thee: and if my first Parents had not defaced that Image, I should haue serued thee in truth all the dayes of my life. But, they falling from thee, I fell with them: and, they sinning against thee, I sinned with them. And as when a

great man is a Traitor, his blood is stained: so by Adams transgression, his posteritie is tainted.

Thus, O Lord, I was conceiued in sin, and brought forth in iniquitie: and now I know that in me, that is, in my flesh, there dwelleth no good thing: yea, I am by nature the child of wrath: if I haue no other sin but my first birth, I may curse the day that euer I was borne. I feele, O Lord, (but it is thy spirit that giueth me this feeling) that mine vnderstanding is darkened, conscience seared, memorie decayed, will bewitched, heart hardened, affections disordered, conuersation corrupted: my thoughts, desires, and best actions are abominable sinnes in thy sight. Mine eyes cannot see thee in thy creatures; mine eares cannot heare thee in thy word; my mouth cannot praise thee in thy workes; mine hands and feete cannot serue thee in my calling: destruction and calamitie are in all my waies, and the way of peace I haue not knowne.

For these sinnes of mine, I am subiect to the curse: for, cursed are they that erre from thy statutes: cursed is the earth, with briers and barrennesse: and cursed is the heauen, with often droughts and moistnesse.

And for my selfe, what am I not subiect to by reason of sinne? My bodie is subiect to

all

all diseases, my soule to all her sicknesses, my name to all reproches, mine estate to all casualties, and I deserue iustly to be deliuered ouer to the illusions of Sathan, allurements of the world, corruptions of my flesh, hardnesse of heart, desperation of thy goodnesse, calamities in my calling, and to eternall destruction after I am dead.

Vnto whom now shall I come for comfort? vnto whom shall I now sue for succour? I am stung with a Serpent, I will looke vp to the brazen Serpent: I am sicke of sinne, I will go to the Physition of my soule: I lie dead in the graue of corruption, who shall raise me vp, but he that is the resurrection and the life?

O bountifull Iesu, O sweet Sauiour, O thou Lambe of God that takest away the sinnes of the world, haue mercie vpon me. Lord, giue vnto me a true & liuely faith, to apprehend and apply all the promises of saluation to my sinfull soule: and to this purpose, illuminate mine vnderstanding, confirme my memorie, purifie my conscience, enlarge mine hart, rectifie my will, order all the members of my bodie, and so sanctifie me throughout, that my whole bodie, soule, and spirit, may be kept blamelesse till the glorious appearance of my Sauiur Christ.

Grant me, I beseech thee, knowledge of

thy truth, faith in thy promises, feare of thy Maiestie, zeale of thy glorie, obedience to thy statutes, faithfulnesse in my calling, patience in troubles, hungring after righteousnesse, and a tender affection towards all my brethren. Grant me, I beseech thee, the gift of Regeneration to become thy childe: of faith to beleeue thy promises: of obedience to doe thy will: of prayer to seeke thy presence: of comfort to endure thy trials: and of strength to continue thy seruant to my liues end.

Grant me againe, and grant it, I intreat thee, the sauing knowledge of thy word, let it be in my minde by vnderstanding, memorie by remembring, thought by meditating, heart by affecting, tongue by speaking, and mine actions by performing it to my dying day.

Mine heart, O Lord, is deceitfull, let me watch ouer it: my will is vnwilling to all goodnesse, let it runne the way of thy commandements: many behold my life and conuersation, let it I beseech thee be ordered aright.

To this end, teach me to sanctifie thy Name, aduance thy kingdome, do thy will. Thou hast placed me in a calling, make me painfull in it, that thereby from thee I may haue my dayly bread: if I haue it, keepe me

from

from pride: if not, kéepe me from despaire. And forgiue mé the abuse all thy good blessings.

And howsoeuer I must néeds liue in this world, yet let me vse it, as though I vsed it not: let my conuersation be in heauen, mine eies on thy presence, my trust in thy prouidence, my delight in thy Word and the communion of Saints. Make me thinke often of Heauen that I may loue it, of hel that I may feare it, of death that I may expect it, of iudgement that I may escape it, and of the vanity of this present World; that thereby I may learne to contemne it.

I liue by thy prouidence a life of nature, I desire by thy spirit to liue the life of grace: put on this desire, O my God, by thy spirit, and draw me from good desires, to delights, from delights to actions, from actions to continuance in doing that which is good.

And because sathan, the Aduersarie of thine Elect, goeth about as a roaring Lion, seeking whom he may deuoure, let me not be ignorant of all his enterprises. Make me wise to foresée his stratagems, vigilant to beware his pitfals, circumspect to preuent his practises, couragious to resist his temptations, and constant to ouercome his suggestions. Hé is strong, be thou stronger in me: he is wise, be thou wiser for me: he

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is watchfull, be thou more watchfull about me: he is malicious, be thou mercifull vnto me. Let him neuer finde me idle, for then he will allure: nor careleſſe, for then he will ſurprize: nor ſinning, for then he will ſubdue.

O Jeſu, be thou Jeſus vnto me: ſaue me, O Lord, from this enemy of mine, that this Dragon neuer infect me with his poiſon, this Serpent neuer kill me with his ſting, this Lion neuer teare me with his téth, and this Aduerſarie neuer haue power to ouerthrow me.

O Chriſt, be thou Chriſt vnto me, and annoint me ſo with the oyle of thy Spirit, that of thy fulneſſe I may be filled with grace, euen that grace which may further my ſaluation. By it, I acknowledge my miſerie, by it let me féele thy mercy: giue me by it a broken heart, a contrite ſpirit, a ſorrowfull ſoule, an humble minde, a liuely faith that by humbling my ſelfe, I may be lifted vp by thée; and by beléeuing thy promiſes, I may come vnto thée: and that as by the one I may mourne for my ſinnes, ſo by the other I may beléeue they are pardoned.

I durſt not be ſo bold as craue this thy fauour, but that I am incouraged by confidence of thy mercie. Do the ſimple begge wiſedome? thou giueſt it: Doe the afflicted begge

begge deliuerance? thou grantest it: doth he that is troubled with his sinnes, come vnto thée? thou seest him afarre off, thou imbracest him in thine armes, receiuest him into thy grace againe. Thou commandest, why should I not obey? thou promisest, why should I not beléeue? thou hearest, why should I not speake? I speake vnto thée in the language of Canaan, kéepe not silence at these my Prayers.

Thou (O my Sauiour) hast died for my sinnes: let the power of thy death make me die vnto sinne, especially, to my beloued sins, and such as I can hardly get the masterie of. Thou, O Lord Christ, art risen from the dead, let the power of thy Resurrection make me to rise vnto newnesse of life. And that which is impossible to flesh and bloud, make it possible by the vertue of thy bloud.

Thou hast redéemed me, suffer me not to be in sinnes captiuity: thou hast triumphed ouer Sathan for me, suffer me not to be vnder his tyrannie. Thou hast couered me with the robes of righteousnesse, teach me to cast off the rags of iniquitie. Thou hast washed me, and I am cleane: kéepe me that I returne not with ỳ swine to my wallow. Thou hast begun thy good worke in me: perfome the worke that thou hast begun, and

strengthen

strengthen mée in the worke which I do, haue, or shall take in hand.

Kéepe me, good Lord, in my old age, forsake me not when I am gray-headed. And when it shall please thée to cast me vpon my sicke bed (as what man liueth who shall not sée death?) grant that I may take my sicknesse patiently: and at the last gaspe, let not either sinne or Sathan take such hold vpon me, that I depart this life with crying, and scrichings, and words of despaire; but that beléeuing thy word, and yéelding to thine Ordinance, my last houre may be my best houre, and I may say with the Psalmist; Lord into thine hands I commend my spirit: for thou hast redeemed me, O Lord God of Truth.

Thus I still crie vnto thée for mercy, because my sins crie against me for Iustice. Preserue me, O Lord, for I trust in thée, and let me in all things sée that I am preserued by thée: let me sée it in the health of my body, the peace of my conscience, the gift of my minde, the credit of my name, the works of my calling, and vpon all such as are neare and deare vnto me.

Thou hast béene good vnto me in times past, O that I could depend vpon thée for the time to come. Thou hast by thy mercie kept me from grosse sinnes, cleanse me, I pray

pray thée, from my secret sinnes; especially such as put forth their heads when I am but a little moued. Am I prouoked? stay mine anger: Is mine enemy aduanced? asswage mine enuy: Haue I abundance? temper mine intemperance: am I in want? mitigate my feares: dost thou exalt me? kéepe me from pride: dost thou humble me? kéepe me from impatiency: doest thou withdraw thy selfe from me? let me euer say, Vp Lord, why sléepest thou? doth Sathan assault mé, because I am rich in grace? preserue me, O Lord, that I lose not thy grace. For woe is me if I fall from thée. I haue promised that I will not fall, thou hast promised I shall not fall, leade me by thy hand that I do not fall.

Finally, because thou hast béene good vnto me many wayes, Lord, make me thankefull for all thy fauours. Thou hast made me a man, not a beast; a Christian, not an Heathen: a Protestant, not a Papist. Whilest many are ignorant, I haue knowledge: whilest many are prophane, I haue béene obedient to thy will: whilest many want the ordinary meanes of saluation, thou affordest me meanes for saluation of my soule. Many are bound, I am frée: in prison, I haue liberty: in want, I haue sufficiency. They liue in warres, I in peace: they in persecution,

tion, I in free profession of the truth: they in sickneſſe, I in health. And although by my sinnes I deserue to be consumed, yet thou hast spared me a great while, and giuen me a long time of repentance. What shall I giue vnto thée for all these mercies and fauours of thine? I will take the cup of salvation, & praise thy great and glorious name, and most humbly intreate thée, that as thou neuer ceasseſt to be good vnto me, so I may neuer ceasse to be thankfull vnto thée. Pardon, good God, my losse of time, my abuse of thy creatures, my negligence in my calling, my vnthankfulneſſe for thy kindeneſſe: and whatsoeuer is wanting in my person, practice, prayer, or thanksgiuing, make a supply of it in the merit of Christ Jesus: to whom, with thée and the blessed spirit, be all praise, and glory, now and for euermore, Amen.

A Prayer to be said by a sicke person, or for him, changing *my* vnto *vs*, &c.

ALmighty God, and in Jesus Christ my most mercifull and all-sufficient Sauiour, I thy sicke and sinfull seruant, diseased in my body, and distressed in my soule, doe flie vnto thée, yea to thée alone for succour. I haue liued heretofore in the

the health of my bodie, I acknowledge that thou wall the author of my health. I am caſt downe vpon my ſicke bed, thou haſt by thy prouidence ſent this Herald to arreſt me. It is, O Lord, the meſſenger of death, preaching vnto me that vndoubted doctrine, which I haue béene learning euer ſince I was borne, namely: That it is appointed that all muſt die, and after death cometh iudgement. My ſpirit is willing, and would faine ſay, Come Lord Ieſus, come quickly; my fleſh is fraile, and in weakneſſe doth ſay, Father, if it be poſſible, let this cup paſſe from me. And as in mine health I did nothing but ſinne, when I was not afflicted by thy good Spirit, ſo now in my ſickeneſſe, I ſhall do nothing but ſorrow, vnleſſe I be comforted by the ſame Spirit. O Lord, comfort me in this agony of mine, and ſay vnto my ſoule, I am thy ſaluation. Thou art the Phyſitian, heale me: thou art that Samaritan, pitty me: thou art the reſurrection and the life, quicken me: and quicken me ſo in the inner man, that neither the loue of this world, nor the loſſe of this light, nor the conſideration of thy Iuſtice nor the feare of death, nor the terror of hell, may make me vnwilling to depart this life. Thou alone knoweſt the ſorrowes of mine heart, take them away: thou beholdeſt my feare of death, deliuer me out of al my feares:

couer my sores with the righteousnes of thy Son, heale them with the bloud of thy Son: and though thou launce them with the knife of the Law, yet binde them vp againe with the bands of the Gospell. I know that my Physitian dwelleth in heauen, yet he sendeth his medicines downe vpon the earth. Besides thée, none in heauen can helpe me, and there is none in earth, in comparison of thée, to do me any good. I am weake, strengthen me: I am sicke, cure me: I am faint, comfort me: I must die, quicken me: I am assaulted, defend me: I am full of feare, encourage me: I haue desired to liue the life of the righteous, O let me die the death of the righteous, and let my last houre be like vnto his. Into thine hands do I commend my soule, for thou hast redeemed it, O Lord God of truth.

My conscience doth tell me that I haue sinned against thée, and whatsoeuer I now suffer, it is for my sinnes: they are like an heauy burden vpon my soule, they presse me downe to the graue of death, and Satan doth lay them now especially before me, to make me despaire of thy mercies in Christ. Lord, assure me of the pardon of them all, perswade my soule by the Spirit of my Sauiour, that they are nailed to his crosse, washed in his bloud, couered in his righ-

righteouſneſſe, acquited by his death, buried in his graue, and fully diſcharged by his alone ſatiſfaction. Now, now I ſtand in nede of thy Spirit, let it crie in mine heart, Abba, Father: I deſire none Angell from heauen to comfort me, I deſire the Spirit of adoptiō to aſſure me: to aſſure me, O Lord, that thou art my Father, and I thy ſon; thou my ſhepheard, and I thy ſheepe; thou my King, and I one of thy ſubiects, who ſhall ſtrictly waite vpon thée in the kingdome of Heauen, to which I muſt paſſe by the gates of death. O thogh I haue now a ſicke bodie, yet grant me, I pray thée, a ſound ſoule. In thy hands are life and death: thou haſt the keyes of the graue and death, thou bringeſt to the graue, and pulleſt backe againe: my mother bare me a mortall man, I came into this world to leaue it at thy pleaſure: it pleaſeth thée now to forewarne me of mine end, which might haue come vpon me before this time: I might haue periſhed eyther in the wombe, or in my cradle, or in my childhood, or before I had knowne thée, or ſuddenly might I haue béen taken away; and I deſerued to die ſo ſone as I was borne: I owe thée a death, as Chriſt Jeſus died for me. I haue béen ſailing to this hauen euer ſince I was borne, be thou my Pilot, that I ſink not in ỹ hauens mouth, but that I may

land at the port of Paradise. I haue done, I confesse, little seruice vnto thée, and if thou shouldest now take mee away, I should die before I haue begun to liue. Thou knowest what is best for me: Conuert me (O Lord) & I shall be conuerted: O Lord, turne me, and in a moment I shall be turned vnto thee. Therfore (deare Father) giue me that mind which a sicke man should haue, faith in thy promises, hope of eternall life, patience with my paine, a desire to be loosed, and to be with Christ, and a lothing of the vanities of this present euill world. Call to my remembrance all those things which I haue heard, or read, or felt, or meditated of, to strengthen me in this houre of triall, that I who haue béene negligent in teaching others by my life, may now teach them how to die, and to beare patiently the like visitation. Lord graunt that my last houre may be my best houre; my last thoughts the best thoughts, and my last words, the best words that euer I did speake: so that with my sweet Sauior I may then say, Father, into thine hands, I commend my spirit: or with old Simeon say, Lord, now lettest thou thy seruant depart in peace according to thy word. Take away from me in that houre, all terrour of conscience, all scriching and howling, all sottishnesse and senselesnesse, which doth often ac-

compa-

company the wicked at their ends; and since thou hast lent mee for a while my life, graunt that I may willingly restore it againe, when thou callest for it to Heauen. Let not the graue make me afraid, because it is perfumed by the buriall of Christ, and made as a bed for my body to rest in against that day, in which thou shalt clothe mee againe with mine owne flesh, & make it like to the glorious body of Christ, when he will say vnto me, Come thou blessed of my Father, inherite the Kingdome which was prepared for thee, before the foundations of the world were laid.

Lord, I thanke thée for all thy mercies in the time of my health, and in this of sicknes; especially, that thou hast taught mee out of thy Word, which also by thy Spirit I beléeue, that howsoeuer I am by nature mortall, yet by grace thou hast made me immortall; and that I am translated from death to life. I thanke thée (O Lord) for all the good meanes of health offered to me in this visitation of mine, as my Christian friends, their holy prayers, and godly comforts; for the meanes of Physicke, and all other fauours which I now taste of, in this sicke bed of mine, which thou hast denyed vnto many of thy seruants and déere children, who haue deserued thy fauour more then my selfe. I

thanke thée also, that as I haue liued in a Christiã Church, so if I die, I shal die in thy Church, and be buried in the sepulchers of thy seruants, who waite all for the consolation of Israel, and the Redemption of their bodies in the Resurrection of the iust. Blesse all good meanes vnto me, so farre forth as it may be for thy glory, and my good; and as I haue euer prayd, Thy wil be done: so now let me not be offended that thy will is done. Teach me that all things, euen both sickne and death, turn to the best to them that loue thée: teach me to sée my happinesse through troubles: that euerie paine is a preuention to the godly of the paines of hell: and that this light affliction which is but for a moment causeth vnto vs a farre more excellent and eternall weight of glorie. Teach me againe by thy holy Spirit, that ther is none hurt by going to heauen: that I shall lose nothing but the sence of euill: and that anon I shall haue greater ioyes then I féele paine. O Death, where is thy sting? O hell, where is thy victory? I thanke thee (O Lord) who hast giuen me victory by Iesus Christ: in the confidence of this conquest I come vnto thée, I am assured, that if I liue, I shall liue vnto thée, and if I die, I shall die vnto thée. I desire to be dissolued, and to be with Christ, for hee vnto me is both in life & in death aduantage.

tage. I ſhal by death put off corruption, and put on incorruption; ſhake off ſinne, and be couered with righteouſnes, caſt off mortalitie, and be attired with immortalitie: I ſhall loſe my life in Earth, and finde it againe in Heauen. Thou my Father, Chriſt my brother, the Saints my kindred, happineſſe mine inheritance, are in heauen already; why ſhould I feare to goe thither, whither all the godly dead are gone before me, and all the faithful liuing ſhall follow after me? Why art thou troubled, O my ſoule, and why art thou ſo diſquieted within me? Lord, I know I cānot eſcape death, why ſhould I feare it? My chiefeſt happineſſe is behinde, and I cannot haue it vnleſſe I goe vnto it. I could be content to goe thorow hell to heauen: O make me to goe thorow death to heauen. My pains I confeſſe (O Lord) are great, but ſince I trauaile to bring forth eternitie, make mee patient to endure all paines. I ſée my ſins: make mee now to ſée my Redeemer. I feare the Iudge: perſwade mee that his Sonne is become my interceſſor. Sathan would affright me: I hope thine Angels pitch their tents about me: the graue will gape on me: out of thy word I know, it was the bed of my Sauior. What though I leaue many aliue behinde me? yet they ſhall all follow after; if I get mine inheritance before my brethren. I

must be more thankful to my Father for it. Graunt therefore, most mercifull God, that if I liue, I may liue to sacrifice, and if I die, I may die a Sacrifice: I am thy Seruant, and the Son of thine Handmaiden, doe with me what thou wilt. Bleſſe (O Lord) the ſurviuing generation, make them wiſe to ſalvation, to number their dayes aright, and to applie their hearts to wiſedome. And though thou kill me, yet let me now truſt in thée. Graunt this (O Lord) for thy Sonnes ſake, in whom alone thou art well pleaſed, for my comforts ſake, which by this meanes ſhall be increaſed, and for the beholders ſakes, who ſhall ſée mine end, that they all may ſay, Graunt that we may die, as this our brother did, ſo that our ends may be like vnto his, and our ſoules follow his. Amen. Euen ſo, come Lord Ieſus, come quickly: and the grace of our Lord Ieſus Chriſt, the loue of God the Father, and the comfort of the holie Ghoſt be with me now and for euermore, *Ameu.*

Bleſſed are the dead, that die in the Lord, Reuel. 14.

The eye hath not ſeene, the eare hath not heard, neyther hath it entred into the heart of man, to conceiue the good things which God hath prepared for them that loue him, 1. *Corinth.* 2.

We

We know, that if this earthly houſe of this tabernacle be deſtroyed, wee haue a building giuen of God, that is, an houſe not made with hands, but eternall in the Heauens, 2. *Cor.* 5. 1.

Farewell my friends, but you ſhall follow: for it is appointed that all muſt die.

A thankeſgiuing after deliuerance from any croſſe or ſickeneſſe.

O Eternall God, Almighty and moſt mercifull Father, the life of them that die, the health of them that are ſicke, and the onelie recouerer of them that are caſt downe: I thy late ſicke and ſorrowfull Seruant, doe with bended knées, and a thankefull heart, proſtrate my ſelfe before thée at this time; and do thankfully acknowledge al thoſe benefits which from my cradle thou haſt heaped vpon me till this preſent houre. When I was nothing, I was created by thée: when I was worſe then nothing, I was redeemed by thée; When I was worthy nothing, I was ſanctified by thée: and when I ſhall returne to nothing, I ſhall be glorified by thée. And though I neuer knew thée as I ought, loued thée as I ſhould, obeyed thée as thou commandeſt,

not thanked thée as thou deseruest for all thy fauours, yet hast thou loaded mee so with thine aboundant fauours, as if I had euer done thy will. Experience haue I had of thy goodnesse many times, but neuer more then in my late & last visitation. I acknowledge (O Lord) that at that time I chattered like a swallow, I mourned like a doue, I pãted like an Hart, and al ioy and gladnes was parted from my soule. I looked vpon my friends, they could not relieue mee; I sent to the Physicians, they could not recouer mee; I vsed all meanes, no meanes would helpe mee: I sought vnto thée, yea to thée alone in my trouble, and thou hast deliuered mee from all my distresse. My mourning is turned into mirth, my sorrow into solace, my sickenesse into health, and my death into life. O thou, that art the well-spring of life, the fountayne of health, and the alone preseruer of al mãkind, what shall I render vnto thée for all those mercies that I haue receiued, and for all those iudgemẽts that I haue escaped? Aske of me, and I will giue it: commaund mee, and I will performe it: tell mee, and I will doe it. A thankfull heart is a sacrifice to thée; a gratefull minde is well pleasing vnto thée; and therefore in the sight of thy sacred Maiestie, and in the eyes of all thy people, I will take

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the cup of ſaluation, and magnify and praiſe thy holy Name, that thou haſt dealt ſo fauorably with me.

The pangs of death had ſeized vpon mee, thou haſt reſtored me from death to life; the ſorrowes of the graue had taken holde vpon mee, thou haſt deliuered my ſoule from the graue. Thou diddeſt hide the face of thy louing kindeneſſe from mee, now the light of thy countenance hath ſhined vpon me. And I who heard of late this meſſage with Hezechiah, Set thy ſoule in order, for thou ſhalt die and not liue, do now ſée and féele this ioyfull promiſe, I haue added to thy life yet a number of dayes. Teach mee ſo to number theſe my dayes aright, that I may apply mine heart vnto wiſedome: and that howſoeuer I liue héere for a while, yet that thou haſt appointed, that I ſhall once die. And becauſe this meditation ought to be the meditation of all Chriſtians, and will teach vs to contemne this preſent euill world, grant me that I euer may thinke of mine end, and that exact account, which I muſt giue vnto thée, of euerie action I doe in this fleſh, whether it be good or euill. To this purpoſe grant me the aſſiſtance of thy Spirit, that I may ſo liue hereafter before thee in this life, that I may liue with thée eternally in the life to come. Teach mee (O Lord) thy way, and I

will

will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name: teach mee to doe thy will, for thou art my God, let thy good Spirit leade me into the Land of righteousnesse. Create in mee a new heart, renue a right spirit within mee, and establish me with thy free Spirit. I asked of thée life, and thou gauest it me, I called for thy saluation, and thou heardest me.

I will praise thee (O Lord) with all mine heart, and I will magnifie thy Name for euer. For many are thy mercies towards mee, and thou hast deliuered my soule from the lowest graue. If thou desiredst burnt offerings, I would giue it thée, if all that I haue, I would bestow it on thee; but a thankefull heart, an obedient life, a zealous profession, a godly conuersation, is the onely Sacrifice thou delightest in: make me therefore euer hereafter, to denie vngodlinesse and worldly lusts, and to liue soberly, and godly, and righteously in this world: that others séing my godly behauiour, may glorifie thée in the day of visitation. Make me to repent of my sinnes the causes of my sickenesse, to beleeue in Christ the author of my health, and to depend vpon thée the doer and giuer of all good things. And now I am whole, giue me thy grace not to sinne againe, lest a worse thing happen vnto me. To this end, rectifie

fie my iudgement, ſtrengthen my memorie, purifie my conſcience, whet on mine affections, order my will, and put on all the faculties of my ſoule and bodie, that I may loue thée for thy mercies vnfainedly, feare thée for thy iudgements vnceſſantly, praiſe thée for thy fauours continually, pray vnto thée for thy goodneſſe daily, and obey thée according to thy will, dutifully. Make mée to know thée as thou haſt reuealed thy ſelfe in thy VVord, to acknowledge thée as thou haſt opened thy ſelfe in thy Sonne: to thinke on thée, as the ſolace of my ſoule, to cleaue vnto thée, as the authour of ſaluation, and to ſpeake of thée as thou art, wonderfull in all thy workes. My ſoule praiſe thou the Lord, and all that is within mee praiſe his holy Name: my ſoule praiſe thou the Lord, and forget not all his benefits, which forgiueth all thy ſinnes, and healeth all thine infirmities, which redeemeth thy life from the graue, and crowneth thee with mercie and louing kindneſſe: which ſatisfieth thy mouth with good things, and renueth thy youth like the Eagles. Thou art full of compaſſion and mercie, ſlow to anger, and of great kindnes. Thou wilt not alway chide, neyther keepeſt thou thine anger for ever. Thou haſt not dealt with me according to my ſins, nor rewarded me according

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to mine iniquities. For as high as the heauen is aboue the Earth, so great is thy mercie towardes them that feare thee. As farre as the East is from the West, so farre thou remouest my sins from me. As a Father hath compassion on his children: so hast thou compassion on them that feare thee. Thou knowest whereof wee be made, thou remembrest that wee are but dust. I wil praise thee (O Lord) among the people, I will sing vnto thee in the Congregatiō of the Saints. For thy mercy is great aboue the heauens, and thy truth aboue the clouds. Let my soule liue, and it shall praise thee, and thy iudgements shall helpe mee: Helpe me they shall to loue thée more zealously, to feare thée more reuerently, and to obey thée more carefully all the dayes of my life. I confesse (O Lord) that before I was afflicted, I went astray; but now I haue learned thy precepts. It is good for mee that I was afflicted, for I sought vnto thée in my troubles: I was in mine health an vntamed Heifer, it was thy goodnesse to lay thy yoke vpon mee, and to giue mee courage to beare it patiently. Thou hast taken it from mee before I choke it off, but it will come againe: make mee in prosperitie to thinke on aduersitie, in health to thinke on sickenesse, in sickenesse to thinke on death, and at all times to thinke so on Iudgement, that whether

ther I wake or sleep, eate or drinke, or whatsoeuer I do elſe, I may euer haue this voice ſounding in mine eares, Ariſe yee dead, and come vnto Iudgement. I will ſing vnto the Lord all my life, as long as I haue any being, I will ſing praiſes vnto my God. O my ſoule praiſe thou the Lord. Praiſe yee the Lord. Praiſed be the Lord God of Iſrael from this time forth, and for euermore, and let all people ſay, *Amen.*

Are there not ten clenſed? where are the nine? there is none returned to giue thanks but this one, and he is a Samaritan, Luke 17.17.18.

Behold, thou art now whole, ſin no more, leſt a worſe thing happen vnto thée.

A Prayer for a ſicke perſon, man or woman, changing the Sexe.

O Almightie, euer-liuing, and euer-louing God, and in Chriſt Jeſus our moſt gracious and mercifull Father: thou haſt taught vs out of thine holy word, that Man which is borne of a Woman, hath but a ſhort time to liue, and is full of miſerie: his life is a ſhadow; his dayes are vanitie; his yeeres are nothing, in comparison of thée, and in the end hée fadeth as a flower of the field,

field, and neuer continueth in one stay. Experience wee haue of the frailetie of our life, in beholding this diseased and distressed Seruant of thine, whom thou hast cast downe vpon the bedde of sickenesse: Hee was (as wée thought) of late in good health, and now wee sée him at the poynt of death. In him let vs behold our fraile estate, and truely to consider that all flesh is grasse. And because wee are now in this house of mourning, let vs be admonished of our latter end, and beholde what afterward shall become of vs. Make vs truly to mourne with them that mourne, and to weepe with them that weepe. And graunt vnto vs all the forgiuenesse of our sinnes, the assistance of thy Spirit, assurance to be heard, and a fellow-feeling of our brothers miseries; that we may the better call vpon thy name, and pray to thée for him, who standeth in néede to be prayed for.

Thou art (O Lord) the conduit of comfort, be a God of comfort and consolation vnto him: thou art the forgiuer of all our sinnes, blot all his sinnes out of thy remembrance: thou art the Physician to cure all sores, looke fauourably vpon him in this sickenesse of his. And as thou art the God of patience, mitigate his paines: of hope, assure his heart: of mercie, confirme his faith:

of

of iuſtice, looke vpon thy Sonne: and as thou art the reſurrection and the life, be vnto him both life and reſurrection.

It is true (O Lord) that he hath deſerued a farre greater puniſhment, and that thou ſhouldeſt ſcourge him with all thy rods: hee feeleth his ſinne, he feareth thy iuſtice, he is affrighted at death, hee trembleth at thy iudgements, and vnleſſe thy Law were his delight, he ſhould haue periſhed in this his trouble. He appealeth from thy iuſtice vnto thy mercy, and in conſideration of thine abundant goodneſſe, doth ſay vnto thée in the bitterneſſe of his ſoule; Lord be mercifull vnto me a ſinner. Haue mercie vpon him (O Lord) haue mercie vpon him: and according to the multitude of thy mercies doe away all his offences. Grant him thy grace, to beare willingly this croſſe, the croſſe of ſickneſſe, to drinke heartily of this cup, the cup of affliction, to endure patiently this yoke, the yoke of tribulation, and to ſuffer meekely this rod, the rod of correction. Naked he came out of his mothers womb, and naked ſhal he returne againe: O let him now ſay with thy Seruant Iob; The Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lord. He hath receiued good things of thée, make him to receiue euill alſo: and as héretofore he reioyced in his health, ſo teach him now

now to reioyce in ſickeneſſe: and as he was not aſhamed to liue, ſo let him not be afraid to die, becauſe his life is hid with Chriſt in heauen.

Teach him (O Lord) by thy holy Spirit, that hée cannot ſuffer more for thée, then Chriſt his Sauiour ſuffered for him: and though thou haſt now powred into the wounds of his corruption, the ſharpe wine of grieuous tribulation, yet after the example of the good Samaritan, inſtill alſo the ſuppling oyle of comfort; whereby he may be able to endure theſe troubles, which otherwiſe would be intolerable vnto him. As his paine increaſeth, ſo increaſe his patience: and as it decreaſeth, ſo increaſe his thankefulneſſe. Turne this viſitation to the good of his ſoule: lay no more vpon him then hée is able to beare: and as he féeleth thy iuſtice, in ſuffering for his ſinnes: ſo let him féele thy mercie, in correcting him for them: and as thou now trieſt whether hée will loue thée, or no, ſo make him now moſt to loue thee, when thou correcteſt him as thy ſonne. Let his heart be glad, his tongue reioyce, and his fleſh alſo reſt in hope, becauſe thou wilt not ſuffer his ſoule in the graue, nor his fleſh (through thine Holy one) to ſée corruption.

Remember not (Lord) his, or our iniqui-

ties,

ties, ſpare him, good Lord, ſpare thy ſeruant, whom Chriſt hath redeemed with his moſt precious bloud, and be not angrie with vs for euer. Lord, ſaue thy ſeruant, which putteth his truſt in thee: ſend him helpe from thy holy place, and euermore mightily defend him: let the enemie haue none aduantage againſt him: nor the wicked approch neare vnto him: be vnto him a ſtrong towre againſt the face of his Enemie. O Lord, heare our prayers, and let our crie come vnto thee. Wee crie and call vnto thee alone for him: viſite him, as thou diddeſt viſite Peters wiues mother: comfort him, as thou didſt comfort the ſick of the palſie, and cheere him, as thou diddeſt cheere that godly man Simeon, that he now ſeeing his Sauiour in heauen, may ioyfully ſay, Lord, now letteſt thou thy ſeruant depart in peace, for mine eyes haue ſeene thy ſaluation. In the meane time ſtrengthen him againſt all temptations; defend him againſt all aſſaults; relieue him in all his weakneſſe; and deliuer him from all his feares.

O Lord Ieſu Chriſt, who for his and our ſakes, cameſt into the world, obeyedſt the Law, ſufferedſt reproch, baredſt our ſinnes, and gaueſt ouer for vs thy precious life to death; looke thou vpon this thy patient: let thy bloud waſh away the ſpots of his ſinnes:

let thy righteouſneſſe couer his vnrighteouſneſſe: and let thy ſatisfaction be his merite.

O holie Ghoſt, the comforter of all that want comfort, ſend downe thy grace into the heart of thy ſeruant, call to his minde, whatſoeuer conſolation hée hath before learned out of thy Word; eſpecially, that by Chriſt he ſhall inherit heauen: giue him now ſuch a portion of thy grace, that hée neyther wauer in his faith, nor ſtagger in his hope, nor faint in his patience, nor coole in his loue, nor ſorrow at his diſſolution, nor looke backe to the world, nor be ouer-much caſt downe with the dread of death.

Grant that when death ſhall haue cloſed vp the eies of his bodie, the eies of his ſoule may be fixed vpon thée; that when his ſpeech ſhall be taken from him, then his heart may cry vnto thée, & ſay; Come Lord Ieſu, come quickly. Heare vs, good Lord, praying for him; heare him praying for himſelfe; & heare vs all for Chriſt Ieſus his ſake, in whō alone thou art well pleaſed, and in whoſe name, and in whoſe words, wée conclude our imperfect prayers, ſaying, Our Father, &c.

LOrd bleſſe vs, and kéepe vs, Lord make the light of thy countenance ſhine vpon vs, and grant vs thy peace. O God the Father,

ther, looke vpon thy Sonne; O God the Sonne, looke vpon thy seruant; O God the holy Ghost, enter into thy Temple: O holy Father, O righteous Sonne, O comforting holy Ghost, O blessed & glorious Trinitie, one in essence, three in person, be with this thy seruant; comfort him with that comfort which wee would desire in the like visitation: let thine Angels pitch their tents about him: let his last houre be his best houre: make his life victorious, his death precious, and his & our resurrection glorious through Iesus Christ our Lord, Amen. Lord Iesu be with his spirit, Amen, Amen.

A Thankesgiuing for the faithfull departure of one, after he or she is dead, changing as before.

O Lord God, the onelie health of them that liue, and the alone life of them that die: according to thy commandement we called vpon thee, & in desire of thy goodnes we cried vnto thee, that thou wouldst be gracious vnto this seruant of thine, whose body lieth dead before our eyes. We asked his life, thou gauest it not; because thou sawest what was best for him: we desired his patience to endure this crosse: thou hearedst our

prayers, and hast not denied vs the request of our lips, because that alone was fittest for him.

He died not as a foole dieth, neither was his dissolution bitter vnto him. He is now, O Lord, a tree, planted in thine orchard: a stone, setled in thy building: a Priest, sacrificing at thine altar: a starre, fixed in thy heauen: and an heire, reigning in thy kingdome. If he had died like Absolom, we might haue taken vpon vs Dauids lamentation: or like Saul, we might haue taken vpon vs Samuels lamentation: or as the malefactor on the left hand of Christ, wee might haue lamented and mourned for him, as doubting that he died not the death of the righteous. But precious in thy sight was this death of his: and comfortable in our sight was this departure of his. Hee like a Lion triumphed ouer death, and like a Lambe resigned vp his life: he knew that his Redeemer liued, and that Blessed are the dead that die in the Lord. His faith was in thy promises, his hope was in thy mercies, his loue was on thy ioyes, his zeale was on thy glorie, and his desire was to be in heauen.

For this thy fauour towards our Christian brother, we yéld vnto thy Maiestie all possible thankes, and that thou taking him out of this vale of miserie, hast, by thine An-

Angels, carried his ſoule to the throne of thy glorie. We are (O Lord) we confeſſe, full of ſorrow, in that we haue loſt the comfort of his preſence, and we could haue bẽ contented to haue enioyed him longer, if it might haue ſtood with the good pleaſure of thy will. But we néed not to mourne as men without hope, becauſe we are perſwaded he ſo died in thy fauour; that as his ſoule is partaker of eternall glory, ſo in that great day of Aſſiſe, and generall Iudgement, this body of his which ſhall returne to duſt, muſt be raiſed vp againe to liue for euer, and then bee made like the glorious bodie of Chriſt Ieſus in heauen. He (O Lord) is gone before vs, and wee muſt one day follow after him.

O, how can we render vnto thée ſufficient thanks, for thy great fauour to vs Chriſtian people, aboue all the Nations of the world, whom when thou calleſt out of this wretched life, thou vouchſafeſt to place vs with thine Angels in thy Kingdome! In the ſight of the vnwiſe they appeare to die: but in the eyes of the godly, they are tranſlated from death to life. They are arraied with white, haue Crownes on their heads, and Palmes in their hands: they ſhall not die, but liue, and doe behold thy goodneſſe in the Land of the liuing. They ſerue thée at thy table, eat in thy Kingdome, ſing of thy praiſes, are freed from

all miseries, and they follow the Lambe whither soeuer hee goeth: and enioy such pleasures as the eye hath not seene, because they are not visible, yet the heart doth beleeue, because they are most comfortable.

We beseech thée (O Lord) that since wée must for a while go on in our pilgrimage we may euer haue our eyes bent towards our countrie: raise vs out of the graue of sinne, renue in vs the life of righteousnes: estrange vs from the loue of this world: possesse vs with a loue of heauen: take from our féete the fetters of pleasure, that wee may runne as fast to heauen, as the wicked doe to hell: take from our backes the burden of worldlinesse, that we may looke as stedfastly vpon things that are aboue, as worldlings do vpon things that are below. Guide vs euer so by the direction of thy Spirit, that both in sickenes and in health, in prosperitie and aduersitie, in life and at death, wee may so behaue our selues in this present world, that whensoeuer it shall please thée to call vs hence, we may by faith in thy promises, and hope of thy mercies, commend our bodies and soules into thy mercifull hands.

In the meane time, hasten the comming of thy Sonne: shorten these dayes of sinne: confound the enemies of saluation: dissolue in euery one of vs the cursed workes of Satan:

tan: ſanctifie thy name: aduance thy Kingdome: accompliſh thy will: giue vs our daily bread: forgiue vs all our ſinnes: giue vs not ouer into any temptation: but deliuer vs from all euill, both of ſinne in this life, and of puniſhment in the life to come; ſo that we with this our brother, and all other departed in the faith of Chriſt, may haue our perfect conſummation and bliſſe in thy eternall and euerlaſting Kingdome, through Ieſus Chriſt our Lord, to whom with thée our Father, and the holy ghoſt our Sanctifier (our Sanctifier in this life, & our Glorifier in the life to come) be all Praiſe, Power, Maieſtie, Might and Dominion aſcribed of vs and thy whole Church, from this time forth, and for euermore, Amen.

A Prayer for a Woman in trauaile.

O Lord our Lord, Creator of all things, preſeruer of all mankind, comforter of all thine afflicted, and the onely deliuerer of ſuch as are in danger; we the children of Euah by our in-borne tranſgreſſion, yet the daughters of Sarah by ſanctification of thy Spirit, doe ſéeke and ſue vnto thée for a bleſſing at this time. We are (O Lord) aſſembled for the comfort of this Woman,

who trauaileth in paine, to be deliuered of a childe: her sinne is great, her danger is not small, her paines will be grieuous, and the houre of life is now at hand. If we were Heathens, we would call vpon Iuno: if Idolaters, we would call vpon the Virgin Mary: but seeing thou hast vouchsafed vs to be come true Christians, we call vpon thée alone to helpe her. We therefore beseech thée (O Lord our God) to be good and gracious vnto this seruant of thine, and howsoeuer (through the trãsgression of our first mother) she cannot be deliuered but with great pain (for thou hast laid this curse vpon vs sinfull women, that in much sorrow shall we bring forth children) yet since thou hast giuen her faith in thy Son; mitigate, we intreate thée, this sorrow of hers: assure her of the forgiuenesse of her sinnes: strengthen her with the comfort of thy Spirit: confirme her in the faith of her Sauiour, and blesse all good meanes heere present for her comfort.

Lay no more vpon her then she is able to beare: make haste to deliuer her out of her paines; and teach vs all that are about her, to auoide, at this time, effeminate speeches, wanton behauiour, and vnseasonable mirth, which often doth accompany such meetings as this. Blesse vs in our comforts to her soule, and labour for her deliuerance: blesse the

the worke of the Midwife, whose helpe thée must vse for her better deliuerance: and though she be now in great pain, bleſſe her, O Lord, in ſuch a ſort, that anon she may forget her paine, becauſe a child is borne into the world. Yea, and we pray vnto thée for this child in her wombe; thou haſt inrolled it in thy Booke, thou haſt made it in thy frame, the bones thereof are not hid from thée, all the members of it are written in thy volume. Thou didſt viſite it at the time of life, viſite it now at the houre of life.

Giue vnto this woman thy Hand maid, neither a monſtrous, a maimed, or a deadbirth: but as thou haſt bleſſed the conception of this infant, ſo let thy bleſſing be vpon it, that eftſoone it may be brought with perfection into the world.

Thou haſt appoynted Marriage for this purpoſe, thou haſt promiſed a bleſſing to thine owne ordinance, thou haſt performed thy promiſe to many in this caſe, and according to thy commandement, we intreate a like performāce of thy promiſe at this time. Heare vs (O Lord) for Chriſt Ieſus his ſake. Viſite thy Seruant, as thou diddeſt Sarah, comfort her, as thou diddeſt Rebeccah, cheere her, as thou diddeſt Leah, and if it be thy good pleaſure, make her quickly a ioyfull mother of a childe. Let her ſay, O Lord,

help

helpe me, and deliuer me right soone: and let vs say; Be vnto her a present helpe in this needfull time of trouble. O Lord, heare our prayers, and let our crie come vnto thee, and that for Christ Iesus his sake, in whose name we call vpon thee, saying, Our Father which art, &c.

A thankesgiuing after her deliuerance.

MOst gracious GOD, and in Iesus Christ our most patient, pittifull, and powerfull Father, as thou hast commanded vs to call vpon thee in troubles, & hast promised to heare vs & deliuer vs in our troubles: so thou hast enioyned vs in thy holie Word, that after our deliuerance out of any of our troubles, we should be thankefull vnto thee for the same. We therefore sinners by nature, but thy children by grace, doe heerefully acknowledge thy goodnesse to vs, and thy speciall fauour to this woman thy seruant. We called vpon thee, and thou heardst vs: we sued vnto thee, and thine eares were opened to grant our requests. We asked thy fauour to thine handmaiden, thou gauest it: we begged a blessing for this child, thou hast blessed it; and now thou hast made her a ioyfull Mother.

Her

Her ſoule may magnifie thy Name, and her ſpirit may reioyce in God her Sauiour. Thou haſt giuen her her hearts deſire, and haſt not denied her the requeſt of her lippes. Thou haſt taken away her reproch, & thou haſt bleſſed the vndefiled bed. Thou haſt giuen her, & her huſband this pledge of loue, and thou haſt made her an inſtrument to increaſe thy Kingdome. Glorie be to thée in the higheſt heauens, in earth praiſe, and let all Generations call thée bleſſed. We bleſſe thée, we praiſe thée, we adore thée, we giue thanks vnto thée (O Lord God) for this bleſſing of thine, and deſire to praiſe thée for euer and euer.

Continue thy goodneſſe to this thy Seruant, giue her ſtrength to recouer her weakneſs, ioy to forget her late ſorrow, and thankfulneſſe, that ſuch a childe is come out of her loyns, as one day ſhal inherit the kingdome of heauen. And as wee doe priuately praiſe thée in this Family, ſo will we do the like in the publike Congregation. Bleſſe this yong Infant with thy bleſſing from aboue, Baptize it with water, and the holy Ghoſt, indue it with al heauenly graces, defend it againſt all dangers, prouide for it in this mortal life, and crowne it, in the end, with life euerlaſting. Make the father to delight in the loue of his wife, let her breſts ſatisfie him, and let

him

him keepe to her continually. Make her a fruitfull Vine round about his House, and hir children like to Oliue plants round about his Table.

Lord, thou mightest haue dealt with this woman, as heretofore thou hast dealt with many in thy wrath. She might either haue brought forth the wind, or beene deliuered of a deformed or dead birth: shee might either haue died in trauaile her selfe, or continued longer in these grieuous paines. But thou hast looked vpon her with the eyes of compassion, and hast giuen this blessing to the fruit of her wombe. Continue thy fauour to her, and hers: and let thy blessing be vpon all thy children, from this time forth, and for euermore. Heare vs (O Lord) for Christ Iesus his sake, in whose name, and in whose words, we further call vpon thee, and thanke thee, saying, Our Father, &c.

A Prayer before the receiuing of the Communion.

MOst gracious Father, thou hast taken me now to thine holy Table, thou hast set out a part of consecrated bread and wine for mee: I acknowledge mine ignorance, that I must be instructed by so many meanes: and I acknowledge thy goodnesse,

that

that thou vouchsafest to teach me by so many meanes. I doe heare thy woꝛd, and then is thy Son offered to mine eare: I receiue this Sacrament, and now he is offered vnto mine eye. In the testimonie of those two witnesses, this truth is established in mine heart, that my Sauiour suffered death foꝛ my sinnes.

As it pleaseth thée thus to offer mee thy fauour, so giue mee grace to accept this fauour.

Am I thus inuited to this blessed banquet? Giue me grace, to put on my wedding garment, that the Bꝛidegroome of this feast neuer say vnto mee; Friend, how camest thou in hither, not hauing on thy wedding garment?

Hast thou now cõmanded me to examine my selfe? let me now try and examine mine heart, and looke how I stand in thy sight. The Iewes would not eate with vnwashen hands, dare I eate with an vnwashen hart? they would not dꝛink, but their vessels must be purified, and dare I now dꝛinke and my soule not purified? Befoꝛe the Passeouer they sanctified themselues, and befoꝛe this sacrament shal not I now sanctify my selfe? I desire to doe it, Loꝛd helpe my desire; lest eating and dꝛinking vnwoꝛthily, I eate and dꝛinke mine owne damnation. I therefoꝛe,

being

being now ready to come to thy Table, doo
acknowledge and confesse mine owne vn
worthinesse; I haue sinned against thee ma
ny waies, and that since I last receiued this
Sacrament: I haue not knowne thée in thy
word, beheld thée in thy workes, apprehen
ded thée in thy Sonne, serued thée in the spi
rit, applied thée by faith, feared thée for thy
iustice, nor admired thée, as I ought, for thy
great mercies. I haue not frequented thine
house, heard thy word, layd it vp in mine
heart, nor practised it in my life as I should.
I, euen I, by the lusts of mine eyes, the
lusts of my flesh, and the pride of life, haue
dishonoured thy great and glorious name.
And when thou hast forgiuen me ten thou
sand talents, I would not forgiue my bro
ther an hundred pence.

What shall I say vnto my selfe? I haue
sinned: I will doe so no more. I haue sin
ned, Lord, forgiue me all my sins: and grant
that in the whole course of my life hereafter
I may liue to the honour of thy great name.

Giue vnto me now a broken heart, a con
trite spirit, a sorrowfull soule, and a minde
hungring and thirsting after Christ, and his
righteousnes. Giue me now grace to know
thée the only true God, the Creator and pre
seruer of mankinde. Giue me grace now to
feele the burden of my sinnes, and that I am
ease

vased of them by the blood of Christ Jesus.

I doe beléeue in him, helpe my vnbeléefe. I am sory for my sins, make me to be heartily and vnfainedly sorrowfull. I promise now to liue nearer to thée then euer I haue done, giue mee power to performe my promise. I forgiue all that haue wronged me, euen as thou, for Christs sake, hast forgiuen me. Let this forgiuenesse of mine be without dissimulation.

And because I am now to taste of Bread and Wine, make me to consider the vse of them. I know (O Lord) that this sacramentall bread, is not the body of thy Son: this sacramentall wine, is not the bloud of thy Sonne; but this I know out of thy holie Word, that they are seales of his bodie and bloud.

Teach me therefore now, most gracious God, that I, séeing bread and wine on the Table, may behold Christ vpon the Crosse; and obseruing the bread broken to me, may consider of Christs bodie crucified for mée: & looking vpon the Wine powred out of the vessell, may thinke how Christs bloud was powred out for my sinnes. And as I receiue this bread and wine into my stomacke, for bodily sustenance: so cause mée to féede on the bodie and bloud of our Sauiour Christ, that it may be nourishment for my soule.

Grant,

Grant (O Lord) that I may so now come to thy holy table, that hereafter I may be partaker of thy heauenly Table, through Christ my Lord and onely Sauiour, Amen.

Our Father, &c.

A thankes-giuing after the Communion.

ALL glorie, honour and praise be giuen to the most glorious God, for all thy mercies bestowed vpon mee: for mine election in thy loue, my redemption by thy Sonne, my sanctification by thy Spirit in this life, and hope of glorification in the life to come. I thank thée for thy word, in which I heare of thy goodnesse: and I thanke thée for this Sacrament, in which I behold thy fauour.

I haue now béene partaker of bread and wine: Lord make mée partaker of Christs bodie and bloud. Those they will turne to the nourishment of my body: let these turne to the nourishment of my soule: By those I féele some refreshing for a while, by these let mee féele refreshing for euer. O let not Christs blood be shed in vaine for me, but by it cleanse me from all my sinnes.

I haue now cast vp all the poyson of impiety: suffer me not hereafter to licke it vp

againe: I haue now disgorged my selfe of reuenge; let me neuer returne to my vomit againe: I am now washed from all my pollution: make me to remember that it is the part of a swine to wallow againe in mud or mire. I haue promised now to liue better then before: make the latter part of my life better then the former.

I am a liuing stone in thy building, knit me fast to the corner stone. I am a branch of the Vine, set me fast in that roote. I am a member of Christs bodie, keepe me that I neuer be cut off. I haue renewed this day my couenant with thée, graunt that I may keep it to my liues end. I haue this day bin put in mind of the benefit by Christs death, let me euery day thinke often of his death: that thereby I may learne to die vnto sinne. And grant that euer hereafter I may so walke before thée, that al such as know that I haue béene at thy table, may sée that I am become a new creature.

As for the rest of this day, in which thou hast thus shewed thy selfe vnto mee, grant that I may spend the same, not in surfetting and drunkennesse, not in chambering and wantonnesse, not in sporting and idlenesse, but in hearing of thy Word, calling on thy Name, meditation of thy mercies, and in holie conference about Heauenlie

things. Vnto thée, O Father, my Creator, and preſeruer, vnto thée (O Chriſt) my Redéemer and Iuſtifier, vnto thée, O Holie Ghoſt, my Sanctifier and Inſtructer, be aſcribed of mee and thy whole Church, all praiſe and power, might and Maiеſty, glory and dominion, both now whilſt we do liue, and for euer whileſt we ſhall liue, *Amen*. Our Father which art &c.

NOw the very God of Peace, ſanctifie me throughout: and I pray God, that my whole ſpirit, and ſoule, and body may be kept blameles vnto the coming of our Lord and Sauiour Ieſus Chriſt, Amen, Amen.

A Thankſgiuing for our deliuerance from that vnnaturall conſpiracie, againſt our King and State.

ALmightie Lord God, Father of our Lord Ieſus Chriſt, and in him our moſt gracious and mercifull Father, many are thy mercies towards vs: and that our ſoules know right well. And as wée cannot be ignorant of them, vnleſſe wée be ſenſleſſe: ſo, we may not be forgetfull, vnleſſe we be thankleſſe. By thée our lot is fal-

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len into a good ſoile; and by thée we haue a goodly inheritance; by thée are our bodies deliuered from ſickeneſſe, and by thée are our ſoules deliuered from ſinne; by thée our names are not a repꝛoch vnto our enemies; and by thée our eſtates are not a pꝛey vnto the idolatrous. Thou, euen thou haſt done great things in our land, and thy right hand (amongſt vs) hath bꝛought mighty things to paſſe. What is it (O Lord) that thou haſt not done vnto this Vine of thine Engliſh Iſrael? and what couldeſt thou doe moꝛe foꝛ it then thou haſt? Thou haſt planted it by thy hand, placed it in thy vineyard, hedged it by thy pꝛouidence, garded it by thine Angels, watred it by thy Spirit, pꝛuned it by thy rods, ſuppoꝛted it by thy power, committed it to thy huſband-men, beautified it by thy mercies, and fructified it by thine abundance, not of ſoꝛoꝛ, but ſweet grapes. The wilde Boꝛe of the woods can neuer roote it vp, the beaſts of the foꝛreſt ſhall neuer deuour it. Lord continue ſtil to viſit this vine, which without thy viſitation muſt be fruitleſſe & ſtrengthleſſe. Thou haſt caſt out the heathen, and planted vs in: thou haſt ſubdued our enemies, and made vs the mirroꝛ of the whole woꝛld: Thou haſt giuen vs thy Sonne to be our Sauiour; thy woꝛd to be our inſtructer; thy Spirit to be our ſanctifier;

fier; thy Preachers to be our monitors, thy Sacraments to be our Seals, and Kings to be our nursing Fathers, and Queenes to be
1588. our nursing Mothers. When our enemies came against vs, thou subduedst them when our light was extinguished, thou diddest set
Qu. Elizabeth. vp a greater; when the Plague was amongst vs, thou calmedst it; and when
K. Iames. our Countrey was to be betrayed, thou
1603. wast our deliuerer. What shall we render vnto thee for all these fauours? or what can wee render for all these mercies? O our soules, praise the Lord: and all that is within vs, praise his holy Name. O our soules, praise the Lord: and let vs neuer forget his benefits. Wee (Lord) had beene blowne vp with the powder of rebellion, had not the power of thy prouidence watched ouer vs. We therefore, our Princes, Nobles, Clergie, Commons, our Wiues, Children, Seruants and all, are heere before thy Maiestie this day, and now render vnto thee (for more we cannot, and more thou desirest not) the sacrifice of praise, the calues of our lips, for this wonderfull deliuerance, shewed vnto our gracious King and Countrey. Lord, teach vs thereby to be thankefull vnto thee, obedient to our Gouernours, frequent in prayer, feruent in the spirit, and zealous in good workes, lest a worse thing hereafter hap-

happen vnto vs. Make vs to detest poperie, the poison of Authoritie; Iesuites the Bellowes of Sedition; Papists the plotters of Rebellion: and to thinke better of our Christian brethren, and this, not new, but most ancient Religion of ours, by which wée are taught Pietie to God, Loyaltie to Gouernours, Peace to the Church, Reuerence of Superioritie, Charitie to our Inferiours, Amitie to our Equalls, Loue to our Enemies, Patience in Tribulation, Thankefulnesse in Prosperity, Faithfulnesse in our Calling, and Honestie to all. And seeing of late thou hast deliuered our backes from whipping, our libertie from seruing, our soules from dying, our Countrey from consuming, and our King and State from a sudden blowing vp; Lord, we pray thée, that the meditation of this mercie may neuer depart out of our minds, but that we may be thankefull vnto thée, for mercies receiued, and fearfull of thée, for iudgements escaped. Teach vs to pray vnto thée alone, who canst heare, and grant our requests, to keepe our Country from inuasion, our Church from dissension, our houses from infection, our State from alteration, and people from the cruell mercies of the Italian Popedome, whose faith is fancie, whose force is fraud, whose truth is treason, whose obedience is

hypocrisie, whose Lawes are Traditions, whose pardoners are Priests, whose sauiour is the Pope, whose God is an Idoll, whose seruice is ceremonies, whose glorie is their shame, and whose end is damnation (except they repent.) Let the Sunne of the Gospel be neuer eclipsed, the light of thine Israel neuer be extinguished, the hope of our happinesse neuer be subuerted, nor the branches of our Vine euer cut off. Thus, we thy people, and sheepe of thy pasture, shall haue iust occasiõ to praise thy great Name, in the face of thy Congregation, from this time forth for euermore. Lord keepe in our King the spirit of maiestie, in our Quéene the spirit of Chastitie, in our Prince the spirit of Pietie, in our Nobles the spirit of Loyalty, in our Counsellors the spirit of Prudencie, in our Clergie the spirit of Vigilancie, and in vs all, the spirit of Fidelitie. And as for such as wish euill to this Sion of ours, the honour of thy Name, the palace of thy pleasure, the place of thy protection, and the wonder of the world, if they belong to thée, giue them hearts to repent, and to returne to vs: if not, or euer their pots be hot with thorns, let indignation ver them, as a thing that is raw. Euen so let all thine enemies perish, O Lord. And vnlesse their children be better then the parents, as the Prophet pray-

prayeth, deliuer them vp to famine, let them droppe by the force of the sword, let their wiues be robbed of their children, & be widdowes, and let their husbands be put to death: let their confederate yong men be slaine by the sword, let them be ouerthrown in the day of thine anger, and let none be left to make lamentation for them, and to say, O my brother, O my sister. Lord, roote all Cananites out of this land of the liuing, that such as feare thée, may dwell safely. Blessed be the Lord God of our saluation, for euer and euer, and let all the people say, Amen, Amen.

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1. SAM. 12. 24. 25.

Now therefore, feare yee the Lord, and serue him in the truth, with all your hearts, and consider how great things the Lord hath done for you.

But if you doe wickedly, yee shall perish, both yee and your King.

The Protestation of *Iohn White*,

Doctor in Diuinitie, which hee caused to be written the day before his death, to the end the Papists might vnderstand hee departed out of this world, of the same opinion and iudgement hee maintained both by preaching and writing whilest he liued.

N the name of God, Amen. I *Iohn White* Doctor in Diuinitie, weake of body, but of perfect remembrance, being fully perswaded of Gods loue and mercie to me, do briefly make this my last Will and Testament in maner following: First, I bequeathe my soule into the hands of almightie God, who infused it when I was borne, and all the daies of my life hath enriched it with such graces and habites, as haue enabled me vnto the seruice whereto he hath called mee, of what nature soeuer they haue beene: And my body to be interred at the pleasure of my deare and louing brother, Maister *Edward White*, where, and in what maner he shall thinke good.

And touching Religion, and the state and disposition of my conscience therein, I professe that I depart in peace, beleeuing with a Christian faith all things contained in the Apostles Creed, and other Creedes receiued in the

the Church of *England*. To whose iudgement I perfectly adhere, in the articles of the Deitie, *Trinitie*, Creation, the Fall, and Reparation of mankind; Redemption by Christ alone, Iustification, Faith, and necessitie of good workes, &c. Touching the nature and institution of the Church, authoritie of the Scriptures, vse and number of Sacraments, and doctrine concerning death, and the resurrection of the dead, & the state of the world to come: And al that which our church doth vniformly teach against the church of *Rome*.

And whereas I haue these twenty yeares past, by preaching and writing, published in two * bookes, ingaged my selfe against Papistrie: I professe I haue done nothing therein against my conscience, but desire all men to assure themselues, that if any error haue escaped me, it hath passed me through ouersight, for I alwaies bended my selfe to that worke of writing with much humility to God, & such diligence as I was able to vse; and hauing the bookes alwaies by mee, I writ nothing but what I found in antiquity, and in the writings publikely receiued in the Church of *Rome* it selfe. And I do constantly auouch, that what I haue written is the truth, & haue bin the more confirmed therin by the vnconscionable dealing of my aduersaries against mee, when no learned man amongst them hath encountred me,

* *The Way to the true Church, and the Defence of the way against the reply of A. D.*

me, but onely such as vse base courses of railing and scurrilitie, vnbefitting Christian religion. The which my writings I commend to my children, praying God they may liue and die therein, without opening their eares vnto seducers: & to all my people to whom I haue preached; and generally to all people that haue beene acquainted therewith. And this my Protestation I was desirous to insert in my will, wishing it were also printed in my Books; nothing doubting but Romish priests and their followers, when they shall heare of my death (according to a common practise of theirs) wil be ready enough to diuulge some tales or other touching my vncertaintie in religion.

And hauing finished his Will and Testament, seeing himselfe almost spent, hee vsed these words following:

I am scarce able to say any more, greater occasion calles me off, my owne weaknes & more necessary meditation with God, breaks me off, and haue taken mee by the hand; with whom I hope to be shortly, hauing a stedfast perswasion, that through faith in Christ, I shal see him, and enioy him, and liue with him for euer. Which he grant of his abundant mercy, who will haue mercie on whom hee will haue mercie; and will shew compassion on whom he will shew compassion, *Amen.*

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The words following are a Post-script of a Letter which Doctor White did write to a friend of his, who hauing found comfort thereby is desirous it should be printed among his workes for the comfort and good of others also.

LEt him that will liue repoſedly, and die hearefully, heare, pray, meditate, doe. Firſt, heare Gods word in the Scriptures, and in the Pulpit; in the Scripture daily, in the Pulpit make choiſe of a fit teacher, and ſticke to him; for the practiſe of Gods word giues knowledge, works holines, breakes downe naturall corruption, and fills with ſtrength & comfort againſt all aſſaults. Secondly, prayer hath three rules; daily, without intermiſſion, free, that the minde be vnladen. Go to praier as you go into the water to ſwim; go not hot in, but take a time, and firſt coole your ſelfe, feeling that the words touch your ſoule. The day I neglect, either Gods word, or prayer, is vnhappy. That God being ſo neare, and within me, I ſhould neither ſpeak to him, nor he to me, that were too much between a man and his wife. Thirdly, meditation is the moſt ſoueraigne cure of the ſoule that is. My courſe is this, I miſſe no day but I retire my ſelfe (if I be at home) to my ſtudie, or the field, and there firſt I pray to God, to giue me a recolle-

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cted minde; secondly, I enter into consideration of my sinfull state, and examine my selfe, I call for helpe to God; thirdly, I take notice of my passion, disposition and inclination, & so I come to the knowledge of my self; fourthly, I arme my selfe by vowes, resolutions and prayer, to conquer my selfe as a Citie; fiftly, I call to mind, if any thing hath passed between my neighbor (any other) and me: if I remember any vnkindnes offered, or receiued, I wash it out, I cleare the skore, I suffer no mans infirmitie to possesse me with conceit: sixtly, I enquire after the day of my death in this sort: first I set it before my eie; next I examin whether I be fit, prepared, ready, willing to die; thirdly, my cowardly soule I encourage, and teach it to looke Death in the face: lastly, I end this point with flying to my Sauiour for helpe, till I become more then a conquerour, I will with great and tender passion, in this point powre out my selfe and weakenesse to him: seuenthly, I think also (in the next place) of my worldly state; and if it prosper, I giue thankes, and lay humilitie and compassion in my mind: if it be poore, I pray for supply, and bethinke mee of some honest and lawfull meanes: (heere I remember wife, children, seruants, and purpose to bring them towards God.) Fourthly, doing is the life of all; for it is nothing to bee religious in ceremonies.

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Here are foure principall points. Firſt, beware of doing againſt your conſcience. Secondly, omit no occaſion, place, or time, or perſon, if you can do good. Thirdly, follow the good of your owne calling: too many meddle with the good that belongeth to others to doe, as *Vzzah*. Fourthly, the beſt good in the world is compaſſion, and almes, and comforting in diſtreſſe, as ſickeneſſe, &c. Life is ſhort, the dayes are euill, our company is ſmal, the account is certaine, the comfort vn-utterable.

Witneſſes, Maiſter Thomas Welles, *Secretarie to the Biſhop of Bath and Wells*, Edward Rilands, *and others.*

Hee that eateth and drinketh,
and letteth grace passe;
Sitteth downe like an Oxe,
and riseth like an Asse.

Grace before meate.

WEe acknowledge and confesse thy fauour of thine, eternall God and gracious Father, that it pleaseth thy Maiestie to giue vnto vs so many opportunities to meet together; we beseech thee to blesse vs, and our meeting at this time, & all thy good creatures prouided for vs; and graunt that we may vse them soberly as in thy presence, and receiue them thankfully, as from thine hand, to the glory of thy Name, the good of our bodies, and the future saluation of our soules, through Christ our Lord, and alone blessed Sauiour, Amen.

Grace before meate.

ALmightie Lord God, and our mercifull Father, we beseech thy Maiestie to be good vnto vs, in the pardon and forgiuenes of our sinne past; and by the assistance of thy good and holy Spirit to preuent all them that are to come: to watch ouer vs as thou hast done by thy speciall prouidence: to direct vs continually by thy holy Word: to blesse vs in the vse of all thy good creatures,

that

that now we shall receiue from thy bountifull hand, giuing strength to them to nourish vs, and giuing hearts vnto vs, to be thankfull vnto thée for the same. And grant, that whether we eate or drinke, or whatsoeuer we do else, we may do all to the glory of thy most holy Name, through Christ thy Sonne, and our onely Sauiour, Amen.

Grace after supper.

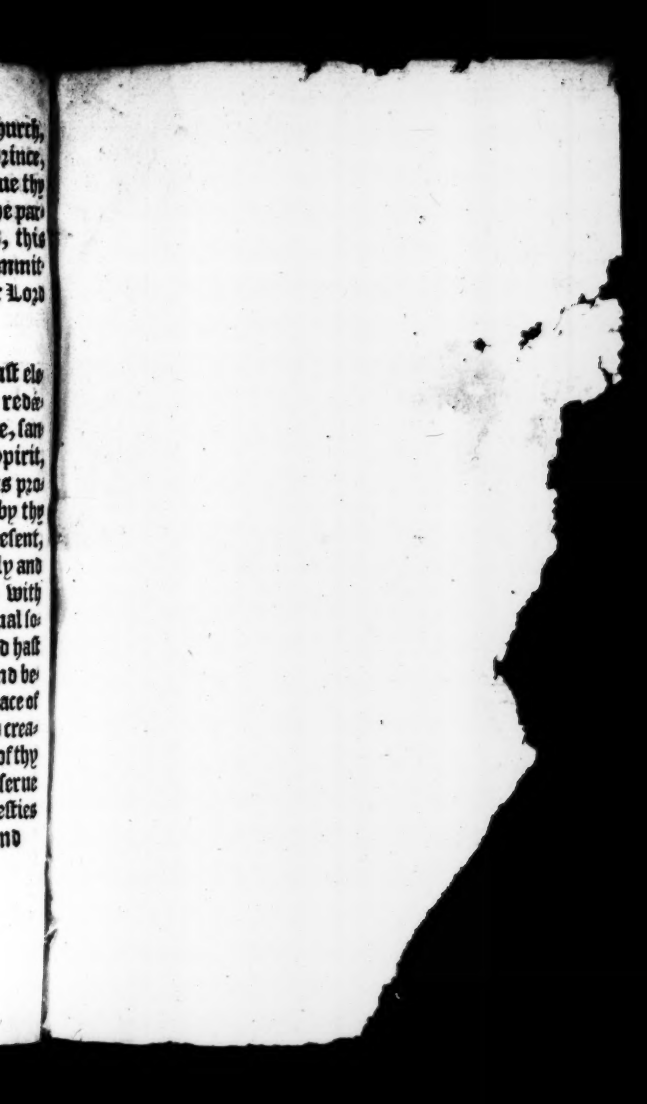
WE beseech thy Maiesty, eternall God & gracious Father, to make vs truly & vnfainedly thankful vnto thée, for all those mercies that we haue receiued, & for al those iudgements that we haue escaped, both temporall, concerning this life, and eternall, concerning that life to come: for thy gracious prouidence this day past, for our comfortable, peaceable, and chéerefull méeting together in thy feare at this time, and for all thy good creatures bestowed vpon vs, for the comforting & refreshing of these féeble and weake bodies of ours. Now, we humbly intreate thée, that as thou hast fed them with that food, which is conuenient and necessary for the same, so it would please thée to féede our soules with that foode which perisheth not, but endureth to eternall & euerlasting saluation; so as wee may séeke so to passe through these things temporally, that finally we lose not things eternall.

Bless,

Bleſſe with vs thine vniuerſall Church, our Kings & Quéenes Maieſtie, the Prince, and their Realmes: O Lord, continue thy Truth and Peace amongſt vs with the pardon and forgiueneſſe of all our ſinnes, this day, at this time, and héeretofore committed againſt thée, through Chriſt our Lord and bleſſed Sauiour, Amen.

Another after meate.

O Lord of eternall glorie, who hath elected vs in the loue of a Father, redéemed vs by the obedience of thy Sonne, ſanctified vs by the operation of thy Spirit, preſerued vs hitherto by thy gracious prouidence, inſtructed vs many times by thy good & holy word, and now at this preſent, and often héeretofore, moſt graciouſly and bountifully refreſhed & comforted vs with thy good creatures, and with the mutuall ſocietie and comfort one of another, and hath beſtowed many other good bleſſings and benefits vpon vs, as health of bodie, peace of conſcience, and abundance of thy good creatures, which thou hath denied to many of thy ſeruants and déere children, which deſerue the ſame as wel as our ſelues: thy Maieſties name be bleſſed and praiſed of vs, and thy whole Church, both now and for euermore,

Amen.

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